

HOMELY THOUGHTS ON

# THE WAY TO PEACE

BY

Experience, Science, Philosophy & Religion.

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By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

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# OLD LAMPS

AND THE

## NEW LIGHT OF SCIENCE.

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The Pleasant and Harmonious Fellowship of  
Empiricism, Philosophy and Religion  
on the Question of Development.

- CHAPTER I.      FORCE, ENERGY, MATTER AND PHYSICS.  
                    Lamp: The Sphinx and the Riddle.
- CHAPTER II.     THE REALM OF PHYSICAL LIFE.  
                    Lamp: The Maze and the Minotaur.
- CHAPTER III.    THE REALM OF THE SPIRIT.  
                    Lamp: The Avatars of Vishnu.
- CHAPTER IV.    THE REALM OF MIND.  
                    Lamp: Parseeism; The Conflict of Good and Evil.
- CHAPTER V.     THE REALM OF INTELLIGENCE.  
                    Lamp: Ulysses and his many labours.
- CHAPTER VI.    THE SOUL AND THE MORAL LIFE.  
                    Lamp: Naaman the Leper.
- CHAPTER VII.   THE REALM OF GRACE.  
                    Lamps: Abraham and Nebuchadnezzar.
- CHAPTER VIII.  THE REALM OF CONFLICT AND SACRIFICE.  
                    Lamps: Abel, Isaac and Isaiah.
- CHAPTER IX.    THE WORK OF THE HOLY SPIRIT.  
                    Lamps: Sacrifice, The Bush, The Shekinah, Ezekiel's  
                                Vision.
- CHAPTER X.     THE GLORIFIED LORD JESUS CHRIST.  
                    Lamp: The Vision to John in Patmos.
- CHAPTER XI.    ANALOGIES OF NATURAL AND SPIRITUAL WORLDS.  
                    Lamp: The Bible as the Living Word of God.
- CHAPTER XII.   THE KINGDOM OF HEAVEN AS WITHIN MAN.  
                    Lamps: Science and the Conscience.
- CHAPTER XIII.  THE VISION OF BLESSING, HARMONY AND UNITY.  
                    Lamp: The Pattern in the Holy Mount.
- CHAPTER XIV.   CHRIST IN MAN AND MAN IN CHRIST.  
                    Lamp: The Treasure in the Earthen Vessels.

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## PREFACE.

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It is well to follow up thoughts on "The Great War" by a study of the way that leads to peace. What thoughtful men are feeling more and more intensely is, that ambition, pride of power, envy, hatred, malice, death and destruction, are out of place in this world where men ought to live in peace and amity. Moral and spiritual thinkers feel that they cannot fully express their antagonism to the present conditions that exist throughout the world. What they feel is that Experience, Science, Philosophy and Religion are outraged by such a state of affairs; that they ought to be condemned as immoral, and unreasonable, in the sight of God and men.

Experience proves that it is right, good and wise to reverence, obey and love God, as He has been revealed to men in Jesus Christ our Lord and Saviour.

Science teaches that in all realms of truth there is Divine order; it is the privilege, and the duty of men, to study and realise the order that exists throughout the universe.

Philosophy, as wisdom, proves that Nature, Man and the Universe are under law; therefore, wise men see that in all realms of life, it is their duty to conform to, and obey, law, as Divine.

Religion shows clearly that man's great need is to turn from every evil way; to repent because of evil done in the past, and, to seek, and find, the way of reconciliation, peace, grace, and love through Jesus Christ.

If men do not care to realise what these truths mean, this would tend to show that they do not revere or love God; and, they do not desire to know His will as revealed in Nature, in Man, and in Christ, by the teaching of the Divine Spirit of truth.

Continued disobedience, the want of conformity to Divine Law, is moral death; it is unreasonable and wrong, thus the results must work out in chaos of thought, in strife, hatred, war and death.

It is full time to realise that God, in His Love, and Christ in His Grace, have revealed to men the Way of Peace by Regeneration, Salvation, Redemption and Restoration. To reject this Revelation is to sin against Love; it is to court, and deserve, condemnation.

The Way to Peace is that of Sacrifice, self-denial, mercy, purity, peace and patient endurance in the Spirit of Christ. This is the only way to the Life Eternal; and it is to this truth that Experience, Science, Philosophy and Religion are now contributing their joint testimony. All this is summed up in Christ and His Cross, because He is the Truth of God, the Peace proclaimed from Heaven, the Law of, and the Way to, Heaven. He reigns in Grace, Mercy and Love in Heaven and Earth, and He shall reign until all His enemies recognise that His Kingdom is spiritual and heavenly.

May, 1915.

88, Highbury New Park, London, N.

# HOMELY THOUGHTS ON THE WAY TO PEACE

BY

## EXPERIENCE, SCIENCE, PHILOSOPHY AND RELIGION.

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IN the pamphlet dealing with "The great War, its development and results," it was shewn that wars arise out of envy and strife, malice and hatred, deceit and lying, ambition and lusting, injustice and cruelty, the perversion of all that is good and true, right and equitable. Those engaged in the struggle may not be able to perceive all that these things mean ; but, in the sad quiet hours of reflection, it can be discerned that hell has been let loose, and, for the time, the powers of evil appear to be regnant. The thunderstorm has gathered ; the forked lightning carried its messages of death ; the floods have been let loose upon the earth, and, the terrible voice of thunder, as the Voice of God, has been heard warning men that they do well to take shelter, if shelter can be found, until the storm is past, the sky clear and the sun shining regnant in the heavens. When the storm is raging then men realise how helpless they are in the awful struggle in which they have been involved. The puny creature man is awe-struck. Is it strange that at such an hour he is unable to stand up and deny the presence and power of God ; and, fails to believe the lie cherished in his heart, that "there is no God." Why God permits, and controls, the storm is not a practical question at such an hour ; rather, the thoughts turn in this direction, have the lightning conductors been found useful ? have men, and beasts, and properties been saved ? If not, why not ? At such an hour, a man sees that it is an impertinence to say to God, "What doest Thou ?" In the thunderstorm, or in the great war raging, the Divine Voice may be heard saying, "Be still and know that I am God." That God gives sunshine and blessing to the earth after a storm men are not ignorant ; and, it may be worthy of the

careful study of mankind, to try to find out in what ways God has given to men the richest blessings from Heaven after terrible wars upon the earth. If the ways of God are wise, true, good, right and gracious, full of mercy, as well as of judgment, then it is time well spent to ponder upon these thoughts, Who God is? Whether He is guiding men? and, Whereunto His works of Nature and of Grace are directing them at the present great crisis in the history of the world.

When reflecting upon the subject of war this thought was evolved that every age, or cycle of time, in history, has terminated in a great war; and, that out of wars, time after time, there has emerged new dispensations of Grace. In the dim ages of the past, before history becomes conscious, there is a story of conflict between the families of Cain and Seth and a separation that has continued throughout history. In the days of Noah there was the condition of anarchy; and the sign for that war is the story of the Flood, destruction; and, for one family salvation. Nimrod of the race of Ham became "a mighty hunter" of beasts and men; but the downfall of Babel was the beginning of the reign of the race of Shem; and thus, in a true sense, a spiritual awakening of thought that men might seek after all that is involved in the Name and the Nature of God. Through the Fall of Babylon, and the attainment of power by Persia, the world was taught to think upon a great conflict, between God and the devil, good and evil, and the way was opened up in history for the conception of the coming of a Messiah, and a kingdom of truth and righteousness that would include all nations. Through the fall of Persia and the rising up of the power of Alexander in Greece, the East and West became subject to intellectualism. Through the fall of Greece and the rise of the Roman Empire men were taught that intellectualism ought to be subject to life, law and duty; and, that forms of religion can be dispensed with when the Spirit of religion becomes incarnate in the Man, the Son of God. Through the Fall of Rome and the empire of the world in visible power, there arose the Kingdom of Christ in the earth and the fulfilment of the promises of God to men in past ages. But, what men are beginning to understand is that outward visible kingdoms of this earth rise, attain to greatness, are overthrown and pass away; it is seen that the spiritual kingdom of Christ



has taken its forms from, and has conformed to, the kingdoms of this world ; and, these have been overthrown by wars, following a similar cycle of development to that which took place in the ages before Christ. What men can now discern in history is that the Coming of the Kingdom of Heaven is not a continuous evolution in one direction ; it is the overthrowing of powers that are earthly ; of powers that are psychical ; and of powers that are intellectual and ethical. All these overturnings, in their order, have been carried on in these worlds of thought in succession, and thus continuous wars and changes among men. It may be suggested that even in the realm of Grace, of Science and Altruism, the same truth is being made manifest at the present time ; the present terrible war is a conflict between God and the devil, good and evil, sacrifice and the powers of evil that are selfish, truth and error, justice and iniquity, right and wrong ; every conflict became inevitable ; in other words God is reigning in the universe and what men see to-day is in what way God rides upon the thunder-cloud and directs the storm ; and, how this storm will not destroy what is good, true, and right, but will in due time bring to men a new day and a sunrise full of fulfilled promises that will bring blessings to the whole earth. Wars have come, and may still come upon men, but, a doom of woe and trouble rests upon those who cause, or bring about war, strife, hatred and murder ; they are the children of Cain, and they ought not to be recognised in the brotherhood of mankind until they repent of their evil deeds and are forgiven by God and their brethren.

It is now time to turn away from the subject of war to the more congenial subjects of the attainment of knowledge ; the study of the problems of life and duty ; to ponder upon the marvellous revelation of Divine Grace ; and, to think soberly, and with reverence, upon the theme of the restoration of the fallen race of mankind through the Divine Self-Sacrifice as revealed to men through their Lord and Saviour, the Lord Jesus Christ, the Son of God. It ought not to be thought strange that after more than forty years of study of the great themes of religion and science, evolution and development, the student is now able to see his way to change his order of study. In the past there has been the recognition of ignorance ; the necessity of learning from the writings of wise thoughtful men ; the attempt to grasp

and set in order their thoughts ;<sup>1</sup> and, to discover in what direction the harmony and unity of the universe of knowledge is to be found. The results may be summed up thus : it is God that is the Source of all true knowledge. He has bestowed upon men the desire to know His Will as made known in Nature and revealed in Grace. He has taught men during all the ages that the knowledge of all that is true and good is of great value ; and that obedience and duty are of even greater importance, as expressed in the actions of life ; but, as knowledge may be tainted by error, and, the life by selfishness become perverted from what is right, the all-important matter for every sinful man is to receive the gift of Grace by faith in God and Christ, and by the help and guidance of His Holy Spirit, learn, in all meekness and humility of heart, all that is enjoined in the command to fear, love and obey God, and to be kind, merciful, just and loving toward all men. In other words what tends toward peace is not self-conceit in knowledge ; not a self-righteous life in the light of ethics or morals ; but, the earnest endeavour to know God in His Grace and Love, and, as a humble disciple of the Lord Jesus Christ to try to walk in His footsteps continually. As men know the first type of life is Adamic and earthly ; it is the natural bent into which the carnal and the earthly life of man tends to grow ; it is centred in self and thus fundamentally wrong ; whilst the Christ life is heavenly, for the simple reason that it is in complete harmony with the Will of God. This is a very old fashioned truth ; it is summed up in the words of the wise teacher, " Fear God and keep His commandments ; for this is the whole duty of man." This is the great lesson to lay to heart, that self-centralisation is wrong ; it is perverted truth, it is the worst form of idolatry, because such a man worships and asserts self. If a man lives the idolatrous life, in this sense, then, it is plain he departs from the first Divine law, as summed up in order, and the results must be evil in its manifold forms, as so fully made manifest in the disorder, sin and iniquity that fills the earth. It is quite true that earthly men do not love, or care to study, this far-reaching truth about the race of mankind ; they prefer to think that the race of Adam is evolving, and is improving morally as well as intellectually ; they fail to grasp the thought, so often repeated in history, that even under the reign of Grace, when men and nations fail to utilise the



heavenly gifts bestowed upon them, they fall and are left behind in the race of life. It is not the Adamic seed that generates and reproduces the good moral seed that is vital ; the germ that lives is that of the Divine life in Christ ; and, this truth should always be remembered that the life moral in Adam, and the life in Grace and Sacrifice, are both derived from the Christ, the Son of God, the Fountain of life.

“ This is the life eternal to know God,” not as the One, the Absolute, Being, the Infinite and the Eternal ; in this sense God is not known ; He cannot be defined and related by man ; thus such terms and attributes do not convey to rational men any conception of God as bearing upon His essence, or what He is in Himself. This is a truth that can be applied to Nature and to Man ; what they are in their essential being is not known. There is the appearance of truth in pantheism, that all that exists is of, and from, God ; and, it is also true that in God man lives, moves and has his existence ; but such knowledge is not derived from experience, or from Science ; it is gained by the conviction of faith in God, as the First Cause of all that exists. This thought has been expressed in many forms in past ages, but, perhaps, the simplest form in which it can be explained is by the analysis and limitation, of the power of the Intellect as a reasoning agent ; it is so constituted that it can compare two or more thoughts, reason upon and set in order many thoughts and ideas, but, when it is asked to define, analyse, reason upon one concept, it is completely baffled ; the concept is a fact ; it is not definable, thus it must be believed in and accepted ; or disbelieved and rejected. The simplicity of the solution may appear to be subtle and not quite satisfactory, but it means this, the Intellect is creature, not creator, a valuable servant for service, but very dangerous when permitted to assert lordship. This subtle creature is represented as saying to the woman, “ Yea, hath God said, Ye shall not eat of every tree, of the garden ” ? And again, “ Ye shall not surely die ; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil.” In plain words what this means is that man as creature of God is limited by the Creator ; all the fruits upon the trees of the garden of life are his to eat, to enjoy, to study, but limitation there is, it is not good for man to

know both good and evil. Godship is dangerous for man ; if asserted, at once it assumes the serpent form ; it is degradation, simply because it claims the right to doubt and deny the wisdom and goodness of God ; it is as deflection of the compass of conscience in man, because the Intellect claims regnant power for knowledge, and, the moral nature, which speaks of life and duty, becomes as the body of the self-asserting serpent-god. In the physical world this is typified by dia-magnetism ; the light is changed into darkness ; in the psychical world it is the mind of man full of darkness and all that is evil ; in the moral world it is the perversion of truth, the rejection of goodness, the assertion of self with all those fruits summed up in selfishness, envy, hatred, malice and all uncharitableness. It is not good for man to cultivate trees that grow such fruits ; in plain words to do so is to choose death and not life, disorder and not order, disease and not health ; it is, as men know, from many bitter experiences, to choose hatred and war instead of love and peace.

The great thought of supreme value for men is that of realising in some measure what is involved in the Name of God, as Creator, and man as creature ; comparison is possible in this sense that God is seen to be the First Cause, Allwise and Good, whilst man is His creation and creature, meant to be wise and good, but limited in many directions, as it ought to be expected that man should be. The chief limitation that men ought ever to remember is, the total inability of the creature to know, understand or define the essential Nature of God, of Nature, or of Man. It is not easy to express this thought so that men will grasp what it means. It is not the limitation of attaining rational knowledge, in any direction, by experience, science, philosophy or revelation ; it suggests that men ought to realise the truth that there is, so to speak, to man, a conception so radiant with light that the eye of man cannot stand its radiance ; or, so dark that it is completely impenetrable. It is in harmony with reason to receive and believe this truth ; it is not in agreement with reason to deny this Fact. If this is understood then One Fact is known, not by Reason, but by Faith ; and, upon this Fact all the superstructure of the palace of truth can be built up. For example, if the narrative of Creation is taken to illustrate this truth, what can be discerned is God, as Being, before any beginning, as

the First Cause of all that becomes. It is God in His relations, as Creator, to Heaven and earth, to darkness and light, to day and night. The sweep of thought is all-inclusive; it is God and the Universe; and it is these germinal concepts that cannot be defined. This, let it be observed, is an important conception as bearing upon every form of revelation; there is involved in the thought all that will arise out of it; and, there is the power in the thought to bring about all processes, purposes and ends. The second day of creation may be studied in the light of the Name Life; that is to say, if God is like unto the Universe of Being, as Power, the Divine Energy, then what is revealed as taking place is separation, and the result is Heaven. There is room for a comparison here, and it may be expressed in this form of thought: if the great universe is as the environment of an individual man, and, the man is the complement of all that is in the universe, then Heaven, the Eternal Christ, as Life, is more than the Image of God; He is the Son of God just as man is the son of the universe. Here also definition as to essential Being is out of place, the stage of revelation is to faith not to reason; it is a thought to be pondered upon and it is out of place to reason and wrangle about this form of truth. The conceptions that arise as related to the third day are expressed in living order as seeds, plants and the reproduction of seeds; in other words the Vision here is that of the operations of the Holy Spirit, not as universal, but as involved into, and evolved out of, what is living. The conception of separation, and of an individual, is maintained; it is the earth that is the field of operation; it is the Power and Life of God as being involved into what is more than physical; it is psychical as the work of the Holy Spirit. There is analogy here also, it may be more, even identity of process in man, indicating in what way the Spirit of God, and the spirit in man, begins and carries on the psychical development that touches man and environment. Here also thinkers require to be careful how they set their thoughts in order; it is enough to think, and say that the work of the Holy Spirit in mankind, and in a man, is like unto those processes of a psychical kind which many students are trying to analyse and place in their order in this very important realm of scientific study. What men know is that this field of study is very subtle, said to be sub-conscious, as order and

law, and yet workers in this realm of truth are hopeful that the darkness is passing away and that the light of truth is beginning to shine into this the darkest place in the constitution of man. If then the first day of creation reveals the Almighty Power, Wisdom and greatness of God ; the second day the Life Eternal, that is Heaven and Christ ; the third day the Spirit of God as operative in the earth and man, then the fourth day points directly to this truth, that from the earth there can be seen, perceived and conceived, what is equivalent to a manifestation of the Mind of God and of Christ. This thought can be expressed in the conceptions of philosophy in this form : all particular forms of truth are from God ; these are all involved in the living individual Christ ; they become general truths by the work of the Holy Spirit ; and, the end is universal harmony and unity, in the Mind of God, in the Mind of man, and in the Universe. What students find in their studies is, that at every fifth stage of development there takes place a change in the order ; it is here that what is represented by the Intellect and reason arises ; creatures are seen that are endowed with power and life, that have spirit and mind ; they can soar into the heavens, walk upon the earth and swim in the sea, yet they are irresponsible creatures ; they are the subjects of law, but they do not apprehend the meaning of order and law. All this, by analogy, is a fair representation of the intellectual power possessed by man ; even the limitations are significant as indicating the hopeless task of finding God and truth whilst limited by the environment of earth. It is the revelation contained in the sixth day where the vision of life culminates in the creation of man, as moral, responsible, as in the image of God, as very good and as endowed with power and authority over all living creatures. The seventh day is Sabbath, and it is Rest ; every day has had its period of night and morning ; each day is a cycle, an age, a great revelation of Divine Truth ; but, the day of rest remains, there is a felt want as if process, purpose and end had not been fulfilled. A half circle has been revealed, made manifest, but there is a half not seen, not known or understood. God has travelled all this way to bestow the blessings of Heaven upon man, to teach him how he will be able to return to his rest in God, and something serious has taken place for the man has lost his way, he has gone into a far country ; he has squandered

his inheritance and fortune in riotous living, and he has not truly, and in earnest, tried to walk in the footsteps of God. This is what sin means, it is to miss the mark, to go astray, to be disobedient, selfish and self-seeking ; it is to wander from the path of love, peace and joy ; it is to find hatred, war, trouble and sorrow everywhere. God help us in our time of need ; it is a serious matter for poor sinful men, in the darkness, to find their way home to their God and Father in the bright land of Rest and Peace.

This very brief interpretation of the Creation story may be found useful if it tends to throw light upon the terms so freely used as Cause, Process, Purpose and End. Cause can be applied to God and Heaven ; Process to the work of the Holy Spirit and the universe ; Purpose to living creatures and man ; and the End will come when the Rest of God is desired by men and they understand that the Lord Jesus Christ is their Rest, their Heaven, their Saviour and their God. What ought to be specially noticed here is that a new method of study is suggested ; it differs from that usually followed by wise men ; it is not that of physical science, as expressed in the evolution theory, it is rather, as will be more fully explained later, a method by which Experience, Science, Philosophy and Revelation can be found to be in harmony. Here the results of former studies are considered more from the standpoint of Syntheses and of Metatheses, from centre to circumference, from known fulfilments of Divine Purposes, and, in what way these can be seen in their order. For example, if the realm of matter and energy, Force, Power, is to be seen at a glance and its order known, then the objective forms to be used are light, the prism, analysis the solar spectrum with its manifold rays and rates of motion ; to be followed by the reversal of the spectrum by another prism, and the synthesis into pure light. In all this men can see the cause, the process, a purpose, and an end ; that is to say, light is a cause, the motion of light through the prism is a process ; the purpose is that of analysis and the end is the beautiful radiant spectrum with its innumerable rays of colour and rates of motion. The synthesis is the reversal of the analysis, it is completing the circle, and the result is from light to light with all that is involved in the procedure. Another illustration of this form of truth may be conceived by the study of life in the womb ; the cause is life in a



germ with all that is involved therein ; the process is found in the development of organs in harmony with an inherited pre-determined plan of life ; the purpose is the human form of an infant ; and, one end is the birth of the child. Another cycle of development takes place at birth ; the cause operative then is the spirit ; the processes are sensation and perception by the special senses ; the mind and conception of forms, thoughts and ideas ; and, another end is attained by the storing of the Mind-Life, with an organisation far more wonderful and complex than that of the physical body. A third cycle of development can be followed when the Intellect and Moral nature in man become active ; they also are causes like unto Force and physical Life, Spirit and Mind, but there is this great difference, the operations or processes are no longer unconscious, or sub-conscious, they are conscious as related to physical and psychical worlds, and the purposes kept in view, or that ought to be kept in view, are the building up within the man of a cosmos of true knowledge, and, of a character that will correspond with Divine ideals. Following this line of thought it is clearly seen that the First Cause is God and Heaven, the Christ, as related to the universe ; it is the revelation of the processes and work of the Holy Spirit as fulfilling the Mind of God ; it is man as the fruition of the Divine purpose conceiving, attaining, and taking upon himself the image of God. As can be seen from this standpoint, the inheritance, the endowments, the privileges, the responsibilities, and the duties of man, are marvellous beyond human conception ; such a creature is really a god, and to godship he could attain if he would only be humble enough to take a child's place, learn his lessons and conform in thought, word and deed to the Divine Will. The possibility of a Fall from this position ought not to be questioned ; the constitution of man can in this way be defined ; he can choose to follow evil and not good ; he can be obedient or disobedient ; he can neglect and despise knowledge and choose error ; he can assert self and choose what is earthly carnal and devilish and rebel against God, law and love. This is what constitutes manhood ; and men throughout all the ages of the past have recognised these facts. To-day, in the light of Experience, of radiant Science, of common-sense Philosophy, and of Revelation, men deserve to be counted foolish indeed if they advocate any other theory of



life. If men are to be found who willingly prefer to serve the devil and stand up as his advocates ; then two words sum up their position, " Anathema, Maranatha " ; they are under the curse, and the Lord is coming.

It may be suggested that this line of thought is in harmony with Experience ; that is to say, men know by means of the experiences they pass through in life, that they cannot deny the fact of cause ; and few will deny the existence of the First Cause, as God. The conceptions of men may vary greatly upon this point, but that there is a Divine Power greater than the universe, more wise and powerful than man, has been everywhere recognized as a fundamental truth. That processes of development take place in Nature, and in Man, will not be questioned ; they are to be found everywhere, as in seed time and harvest ; in the babe in the womb and in the man during his lifetime ; in the families of men and nations and in the history of the world ; and to-day, men who think are convinced that processes and purposes, as Divine and human, are hastening to their fruition. They may not express their thoughts in Bible forms, as in a Day of Judgment, a Judge upon a Throne and sentences of acquittal and condemnation, but they know that the winds of heaven are separating chaff from wheat and that there is a purging fire that is destroying evil so that the pure gold of truth and righteousness may be made manifest in the sight of mankind. What Experience has taught men is, that they do well to keep their ears open heavenward if haply they hear a voice from heaven that will give them instruction about the way of life. Faith is not dead in mankind ; and the invisible may possess secrets not known to things visible. They have discovered that it is dangerous and deadly not to cultivate the spiritual sense of hearing, because this deafness is to lose touch and correspondence with Heaven ; it is to be dead to the purposes of God, to the promises He has given ; to the inheritance to be possessed and enjoyed, and to the coming of the Kingdom of Heaven that is going to be regnant in the earth. Deafness here is ominous, because, then the spirit of man turns the more intently to things seen and temporal, to men and their ambitious designs, to kings and their lust after power and greatness, to millionaires and their wealth, to battlefields and murder, and, in their train there follows famine and death, men demoralised and

nations paralysed. Faith in God and Heaven is very good, because it is the first, the best, and the greatest power on earth to raise man above what is of the earth and earthly. When a man fails to hear the Voice of God, and the songs of the angels, he is to be pitied indeed, just because he will not attend to his ears, keep them clean and fit, and do his very best to enjoy the possible correspondence that is ever being carried on between Heaven and earth. But some men may say that because they have never had such experiences in their lifetime, therefore those who say they have enjoyed them are dreamers, or they have been mistaken. To all such the reply may be, Is there not a Cause ? Are there not definite processes by which the organs and their correspondences may be used and improved ? Are not the purposes of the organs, the environment, the vibrations, the forms, the ideas and the ideals worthy of careful attention ? If by this means the kingdom of heaven is involved in the life of a man is not this an end greatly to be desired ?

The position of Experience, it is evident, closes no avenue against light and life from Heaven ; and it is equally true that Experience is justified in admitting not only the possibility but the certainty that Heaven and earth, God and man, are thus brought into very close correspondence. When the sceptic asks for proof as to How this takes place, then it is within the right of Experience to decline to enter into scientific details ; the experiences are personal, they are cumulative, they are reasonable and right, they are what men ought to expect, and, thus, further discussion is not called for by those who limit their thoughts to the realm of Experience. Passing to the world of Science, it has to be remembered that the Mind of Experience is the field within which all scientific workers have to carry on their operations and experiments. Bacon has to be followed in his revolt against deductive thought, and in his assumption that the true way to gain knowledge is by inductive reasoning. The method followed by Newton in the discovery of the law of gravitation, and in the analysis and synthesis of light must be studied. The careful work of astronomers and chemists have to be recognised. The ardent love of truth, as found in order and law, in the galaxy of great thinkers and workers in the age of Darwin has to be considered. It will be profitable to walk side by side with Argyle in his "Reign of Law." And there will not be any loss of precious time, if

for a period, a friendship and fellowship is cultivated with the gentle loving Drummond in his far-reaching thoughts about "Natural Law in the spiritual world." These, and many others, are noble teachers in the world of Science. Each thinker and worker may be said to have a thesis given to study; and they every one do so with all their powers. To change the form of study from Cause, Process, Purpose and End; they may be said to follow that of Thesis, Analysis, Synthesis and Metathesis. The two methods of study are in a sense complementary, but, it seems evident that the latter is of the individual type, it represents man as following a definite order of study to attain a knowledge of the way of truth. For example, let it be assumed that the thesis given to the students of the physical realm is that of matter and energy, they do not theorise about the problems deductively out of the treasures of thought stored up in their own minds, but inductively, by experience, experiment and reason, they try to discover the order that exists in Nature so that they may know the laws by which all changes take place. The chemists enter the field by trying to analyse all forms of matter and they have received their reward by the discovery that all forms of matter can be analysed into about 70 individual elements; these differ in their qualities, weights and quantities; and they can be known by their differences in various ways. They can be placed in their classes; they can be separated into families; they emerge out of chaos into a chemical cosmos, and, it is not too much to suggest that they silently appeal to men to do their very best to grasp the forms, perceive the ideas, and reason out their relations, so that they may be able to enter into the vision of truth that is inherent in their nature. From analytical chemistry it is not difficult to pass into the region of light, heat and spectrum analysis. Here the elements are dissolved; they are involved in light; the light passes through a prism, and upon the spectrum there appears definite rays of colour that have their particular rates of motion. The conception is, that if all the elements of matter were thus dissolved and passed through the prism the result would be, not the visible spectrum only, with its octave of colours, but octaves above and below the visible spectrum, thus indicating that the invisible ranges far above and below the visible, into worlds of related rays of motion, and of thought, that passes the comprehension of the

Intellect of man. As a form expressing all that is involved in relations, order, law, and a universal cosmos, the region of spectrum analysis is unsurpassable ; it reveals responsive actions so subtle and beautiful that it may be said that elements converse with, and identify each other, throughout the universe. There is another region into which physical scientific workers and thinkers enter, known as physics, that is to say, beyond matter, elements, and the spectrum, there is force, or energy, what cannot be defined as matter, but rather the power that lies behind all changes that take place in the physical world. Energy is studied under such forms as light, heat, chemical action, electricity and magnetism ; they are conceived as correlated forces ; they can be changed in their forms and modes of motion from one form into another, but, although differing in their modes of motion under differing conditions, they form as it were a circle, they are all subject to the law of conservation of energy ; thus throughout the universe, it is said, there is no loss of energy or force. Scientific workers and thinkers suggest that they have nearly reached the limits of their discoveries in this region ; they say that they have been able to analyse a ray of electric energy with this result, that it has a threefold structure of rays, one being electric, one magnetic and one that cannot be deflected, or defined ; it passes onward through steel, as light passes through a pane of glass. This is what is meant by analysis, it is by the inductive method of experiment and reasoning, step by step, by chemistry, spectrum analysis, and physics, discovering all that is involved in matter and energy ; by definite order, by law, until the reason and sight fails and there remains that ray which cannot be defined, and which cannot be stopped on its way into the awful darkness, or into the light inaccessible and full of glory. The syntheses of this physical realm would be from that ray indefinable to the electric ray ; to the correlation of the physical forces ; to light, luminous rays, atoms, elements of matter, and at last to the material universe that can be seen, and felt by the spirit of man through his nervous system and his special senses. There remains that term Metathesis to be considered ; it is known in the region of chemistry as the means by which the chemist can choose, manipulate, and alter compounds to produce things similar in their qualities to those existing in their natural condition. The thought is not that of a new creation,



but, rather, of a new form; man, it can be conceived, at this stage attains to godship; he cannot create, but he can enter into and comprehend the thoughts of God, the Creator, and in some measure imitate His wise and wonderful works.

The philosopher of the agnostic and evolutionary system of thought, the late Mr. H. Spencer, named this ultimate conception of matter and energy Force; this name, or Energy, or Power, are equally applicable, because the conception is that here reasoning ends; there is a fact that has being and existence; it is useless to deny, or to try to explain away the fact, it remains and man has no choice, he has to believe that it exists. It is quite true that men have denied this fundamental truth, but they have done so through ignorance or perversion of reasoning. In the one case those who say that they have the faith that an invisible power exists, they can find that the universe is a cosmos of order governed by law; whilst those who deny this truth find that they reject the conception of a cosmos, of order and of law, in the universe. True science is careful to avoid this irrational position; and further, as related to the physical realm of matter and energy, it is inclined to say that it is not the work of science to demonstrate that Force, or Power, is to be identified with the Almighty God, the Creator. This explanation of the physical realm of matter and energy has shown the meaning of the terms, thesis, analysis, synthesis and metathesis; they can be used in every realm in which scientific men work and think; they are forms to be used generally, and they give the amplest range for work and study. Taking the other realm physical into consideration, the thesis given is that of physical life. Following the evolution theory men have done their utmost to prove that the physical order and the physical laws are continuous from matter to life, and mind; but, that they have not succeeded in their efforts becomes plain when the order is followed, the laws compared, and the classifications studied. Men have tried to produce the living from the dead; but, it is well known that all such attempts have failed, life differs from energy or force, and the scientific methods of study are not the same. Experience cannot give to men an answer to this problem; it is not enough to say that protoplasm is the source and the beginning of life; proof must be given that protoplasm is either living or dead; and that science it seems is unable to demonstrate. It is safer

to assume that all that is living is derived from life and upon this point Experience and Science are in agreement. This is not to deny the truth that life enters into, and may co-exist with, matter; it is simply and frankly confessing ignorance and inability to solve the problem.

When entering upon this study of Life, its origin and development, it is well to recognise the fact that scientific thought discovers differences in the cause, in the processes, in the purposes and in the ends which life serves as compared with matter and energy. The realms are different; the orders of development are quite different; the laws are not the same; the classifications and the ends as worked out lead into new realms of thought. Life cannot be limited or measured by matter and energy; it is as if an individual began to arise out of all kinds of particular forms, and that individual is like unto a person who is architect and builder; a master who can seize upon and utilise all kinds of chaotic materials and build them up into a marvellous organic cosmos, as conceived to exist in the human body. It is quite true that Science has to recognise limitations; but surely it is equally true that Science is permitted to rise above what is earthly, and from every available source find analogies that tend to explain and to harmonise the universe of truth. Take an analogy from the Creation series of thoughts and, what may be seen, as involved in the first day is, that of the Universe in germ in God. Take the second day there is division and the result is Heaven. Put this into plain words and the thought is that Heaven, Life, the Christ, is involved in the Universe. What Heaven as Life is to the Universe, that physical life is to the human body. It is Heaven involved in the earth, a son of earth truly, but the personification of the Universe, and co-existing with it. This is an analogy, but it is well to ponder upon the light it throws upon this most interesting subject. It is not an attempt to define God as Universe, or Christ as Heaven, but it is drawing attention to the facts of the parallel lines of thought as related to God and Christ; to revelation as related to Creation, and to this most subtle region of thought where even Science is unable to find foothold. Wise men who think that they have been successful in solving the problem of the origin of life, as arising out of matter will do well to reconsider their views on this subject it is as difficult as to define God and Christ; the Universe and an individual; or as the earthly environ-



ment of the body and its living organisation.

What Science suggests as to the realm of life is that men by experience attain to a knowledge of its diversity in forms ; its similarity in development ; its harmony in order, and its wonderful perfection as manifested wherever health or wholeness is found. The thesis is life in all its forms ; and the development may be conceived as biological, the history of life from germ to fruit, from living seed to reproduction of seed. The analyses is considered under the head of anatomy or the study of the organs in a body and their mutual correlations. The syntheses is the general comparison of all forms of life summed up in morphology. The metatheses, the summation, the ever-changing, the operations of laws physical and vital as they may be conceived under the study of physiology. Absorption is the relation of life to the environment ; assimilation, or change of what is absorbed into the nature of the living, is the means of organic development ; circulation of the blood is the means by which all organs are nourished and renewed ; the nervous system in its operations controls, regulates, harmonises and unifies all motions. The object in view here is not to explain how all these things are studied, by what experiments they are known, it is simply to realise that the facts are known and that the world is indebted to scientific workers for their valuable labours in all these regions of truth. It is not forgotten that pathologists try to organise their labours ; but what thoughtful students find here is not development, order and law, but derangement, disorder and departure from law. The conceptions of students are in such cases not limited to the evil effects that follow disease, and thus the important question is not death and destruction, but the *vis medicatrix* and the means by which health can be restored. Life is like Heaven, it descends upon and blesses the earth ; if the dead wills not to live then the life returns to its source to Heaven, and this is conceived to be the mystery of eternal life.

■ This is the result of scientific thought. Force is correlated, conserved, and indestructible ; life is greater than death, it is from Heaven, and it is Eternal. In other words, these powers are eternal principles that cannot be defined ; and yet, by their manifestations, in order and law, they are forms to be changed into ideas and as such used for the development of knowledge in other realms of study.

Force is expansive and universal ; Life is limited and individual ; and, the result of their correlations and co-operations is the production of the body of man, as unconscious in the womb, and as a means, a vehicle, to be used by the spirit of man that dwells within his inheritance, that is in its nature earthly. The forms that are used in the realm of Force can be applied to the realm of Spirit ; the one is Power ; the other is the Power that knows, that inherits a kingdom and possesses a great living inheritance. Falling back upon the analogy to be found in the third day of Creation, the vision of truth is that Heaven has come down to, and is involved in, the earth ; there must be separation as of seas and earth, and it is the earth that is the field in which the Spirit operates to produce grass, herb, and fruit tree, after their kinds, with their seeds reproducing seeds. Within the earth there is Spirit ; the Spirit is derived from heaven ; it is the Spirit that reveals, makes known, interprets, what is unrevealed in Heaven. The Spirit is in a sense, incarnated and limited ; it reigns and yet it serves ; it is conscious of limitations, and yet these are not insurmountable ; it is for a purpose that this limitation takes place ; it is for education, for the gaining of knowledge by tuition in the Divine school of earthly order and law ; of seed, development, fruit and reproduction of seed. This is like unto the parable of the coming, the environment, the development of the spirit power to know, as involved in the body of man ; he is the unconscious possessor of a great inheritance ; in mystical forms of thought, God is his environment, Heaven is his home, and by process, purpose and attainment "this" unconscious creature has to realise all that is in his environment and in his earthly home. This is the problem that meets the psychologist in his studies ; he has touched the fringes of his great thesis, When will he complete his analysis, attempt to work out a synthesis, and see the Vision of a possible metathesis ? It may be useful for the student not merely to study the forms of thought in the realm physical that are not known, but also to extend his thoughts, to the spiritual world of the Bible and what it teaches upon this subject. This flight into the spiritual realm is not out of place for Science at this particular crisis in the history of mankind ; the student must use the powers he possesses in every direction, and unless he does so, how is he going to get beyond analogies to

the great realities involved in the Universe and Heaven.

The conception as to Spirit is that like Force and Life it is a related ultimate unity of Being ; what it is in itself cannot be known as related knowledge, except in this, that it differs in its nature from Force and Life. From Whence it is derived, as well as Why it has an independent realm of existence, may be expressed in this conception, that God breathed into the body of man, so that he might become a living soul ; but, as man cannot reason about, or know, all that this means, so it is also true that he cannot know the essence of the Spirit. The Spirit can know, perceive and correspond with its environment ; and, what the Scripture suggests plainly is that Spirit knowledge is pre-conscious ; it is found operative as in the womb of a mother ; it is the mystery of good and evil, of Christ and Adam, of Esau and Jacob, of Edom and Israel. This is, in a sense, the conception of what is involved in predestination as applied to mankind, not before but after the Fall from moral righteousness ; it is a picture of the struggle between the spirit of Man and the Spirit of Christ ; it foretells in a very subtle manner in what way the spirit of man, as earthly, will strive with the Spirit of Christ, as heavenly ; and in what way the Christ in man will overcome and reign over the earthly fallen man. Take another illustration of the same far-reaching thought as it is expressed in the conversation of Jesus Christ with the Jews about the man that was born blind. It is not a question of parents and child, or of Karma ; it is this great truth, if only the spiritually blind had their eyes opened, and their understandings quickened, they would see as if looking into their eyes, and into their souls, the Light of the world, and the Life from Heaven. Again, as bearing upon Spirit as unconscious, and yet responsive ; there is that story of Mary's visit to Elizabeth ; the outpouring of the Spirit, the voice of praise and the babe in the womb leaping as if for joy that the promised day of Messiah and Redemption was so near. These are examples of what is meant by the revelations of the Spirit ; they deserve careful study because they tend to throw light upon this great mystery of the very essence of the nature of man.

The Spirit, it is thus conceived, is as the central pivot of the wonderful nature of man. It pre-exists, it is inbreathed and involved ; it is found in an unconscious apparently chaotic world ; it is involved in the conflict of

the ages ; it lives in the darkness and in the light ; it is a prisoner of hope in the small world of the human body and brain ; and, yet, it knows not all that is involved in its destiny in earth, heaven and hell. The Spirit, it is conceived, resides in the darkness of the human brain ; the thesis to study is in what way, and how the Spirit is to be reached ; in what way it is to gain knowledge ; in what sense it attains to analysis, synthesis and metathesis ; and becomes an inheritor, not of earth only, but also of the kingdom of heaven. Science advances into this realm of truth by the gateway of sensation ; that is to say the body is so constituted that nerves of sensation are as a close network upon the skin and throughout the body. These are the telegraphic wires and watchers that convey sensations as messages to the brain ; they are in touch with external environment ; they are a corresponding environment, and they rouse the Spirit to perceptive action. How does the Spirit perceive, act, analyse sensations ? By responsive action through the special senses, as touch, taste, smell, sight, hearing, hunger, thirst, affections and emotions. These are the avenues, the gateways, the windows, by which the Spirit acts from within upon all parts of the body ; what can easily be seen is that analysis reduces sensations to perceptions and to ideas, all subject to law and order ; all elementary in their nature ; all subject to the power to know, and yet, strange as it may seem, in the earliest stages of development, they are all like unto pictures in a passing show ; they are transient, and apart from the Mind they pass away and leave no record of their passage. This conception must not be taken as a true record of what takes place ; it is an analysis of spirit action ; and it is following the forms and ideas found in the physical world of matter and chemistry. As in the physical realm Science advances to spectrum analysis and physics, so in this realm the Spirit must be set free to analyse and synthesise perceptions, thoughts, ideas, correlated conceptions, and all forms of light and truth. When the sunshine of Heaven enters the soul and there is perfect analysis and synthesis, then the chaos and darkness will flee away, and the scientific student will see and understand that the parable of light and the spectrum, and the reversal of the spectrum into light, is the ideal that is involved in the realm of Spirit. It is too soon to think upon or to try to conceive what a scientific

metathesis would mean in this realm of thought ; it has to be remembered, that of all dark places in the universe the soul of man is the darkest ; and, also, that the stage of development, of nature and of science, is here psychical and not intellectual and spiritual.

In advancing to the stage of development represented by the Mind-Life, the thought arises that as Force and Life unite to form one physical world, so Spirit and Mind-Life unite to form one psychical world ; the former being that of objective forms ; the latter that of subjective thought, of ideas and ideals. Here the analogy, with the revelation of Creation is that of the fourth day ; it is that of the universe as seen in the sun, moon and stars ; in divisions of day and night and of days, years and seasons. The macrocosm of the universe is very great and wonderful ; but, the microcosm of the Mind is something so extraordinary that the student can hardly grasp all that is involved in the thought. It is not easy to believe that the Mind of man is in perfect correspondence, ideally, with the whole universe ; and yet, this is the great truth that has to be recognized by psychologists. The thought is that what the Mind of man is as compared with the universe, that the Mind is also as compared with the earth and with all the races descended from Noah that inherit it ; this is an ideal, and it is what is involved in the possession of the earth and its government. There is a change in the form of thought as related to the fourth commandment ; the Voice is one of warning ; it is, remember there is a Sabbath, a Rest in God, and that only in God can these truths be fulfilled. The fourth Beatitude sums up the position in the thought that the blessed are those " who hunger and thirst after righteousness ; they shall be filled." As already suggested, it is not to be assumed that psychologists have seen this vision of truth ; it is the mystics that think upon, and talk about this glory of being filled with all the fulness of God. In dealing with the Mind-Life from the standpoint of Science, it is the forms found in the physical world that are to be used. There is the fact of mental life in all particular forms ; there is a biology which deals with germs and development ; there is an anatomy that analyses all sensations and ideas ; there is a morphology that harmonises all forms of mental life ; and, there is a physiology that guides and controls all mental functions, so that the result ought to be the perfect sanity



of mental health. It is impossible for Science to say that these ideals have been realised. But, it is possible, in the light of all that is known, to stretch the vision beyond the dark symptoms of pathology, and to assert that behind the apparent world of disorder and chaos, there is a world of Mind-Life that is a perfect organic cosmos ; this is the Heaven toward which psychologists are invited to press onward ; it actually exists, and it is to be discovered in miniature within them.

In thus trying to get a glimpse of the constitution of the Universe, and of Man, it has to be realised that the way of Development has its difficulties for Science. It may appear easy to take up a thesis, try to analyse its contents, attempt time after time in many ways to get a harmonious synthesis, and yet, it is possible that the agent used for these ends may be very imperfect and unfit for the great work it is called upon to carry out. To the scientific thinker his thesis is a realm, or world, objective, and, even the world within, as subjective, has to be placed in an objective light. The Mind-Life is an object not a subject, something to be anatomised, placed in order, studied as under law, and, it is the Intellect that is the tool, the servant, in all this work. There is possible comparison here between the revelation of the fifth day of creation as related to God, the Creator, and the creation of fish and fowl as living and enjoying perfect freedom in the sea, and, earth and air. Man ideally, by intellectual power, can be conceived as following the thoughts of God ; as soaring in the air, going down into the depths of the sea, and in every possible way attempting to follow and to realise what God means in His works, and, How they have come into existence. Here the conception arises that man is no longer unconscious, or semi-conscious ; he has become conscious ; there is a thesis to be studied, and the analysis must be in harmony with reason and truth. All that is objective has to be brought into harmony with what is subjective ; but, it has to be done by a conscious agent for a definite end. In the realm of physics there is unconscious power, Force, in the realm psychical there is power to know by the Spirit ; in this realm, the power that knows, gets a special endowment, an angel servant, a heavenly cherub, and by this power the Spirit is enabled to place thoughts and ideas in their true relations. Here the development passes beyond cause and process ; it is purpose that is involved in



this new power, the man has to find his way through sea, earth and air, until he finds God the Creator and the bountiful Benefactor of all His creatures. He requires to follow in the footsteps of Shem, to discover all that is involved in the Divine Name; he has to cherish the spirit of love, reverence and affection toward God and parents; and this way is summed up, as related to this life, and its conditions, as the blessed state, of being full of mercy to sinful men even as God has been merciful. The conception here as to the realm of the Intellect is that it is to be an analyst as related to the realms of matter and spirit; an anatomist as related to Life and Mind; that the very constitution of the universe is the thesis to be studied; that the analysed materials, and anatomised organs, are to be placed in their order, in harmony with law, and that all this knowledge has to be carefully synthesised, in manifold ways, and built up into a City of God and a Kingdom of Heaven. This is something like the beatific vision that is appearing before the eyes of scientific thinkers; they are called to follow in the Creator's footsteps; they have to find out all that is involved in the Name that is above all names; they have to do so in the right spirit, in the fear and love of God; and they have to learn what mercy means as related to their fellow men. It is not necessary to enter into details here about this work to which scientific students are called; they know how to find their thesis; they are experts in analysis to reduce their thoughts to elementary forms; they know all that is involved in light, the prism, the spectrum and the reversion to light; this is their home, here they breathe their native air; and, it is all expressed in this truth, that God is Light; that creation is a problem of motion and refraction; that what is created is radiant and beautiful in order and definable as law; and, that order, law, beauty, re-refraction through man, as truth, is returning to God the Cause, and to Christ, the Sun, the radiant Truth of the Universe in Heaven.

As the physical realms Force and Life are united to form one unconscious world; as the psychical realms Spirit and Mind-Life are wedded together to form one semi-conscious psychical world; so it is to be conceived that the Intellect and Moral Life are joined together to form one moral world. Here the analogy as related to the creation series of days is very full of forms; it is all kinds of living creatures, with

man, in the image of God, endowed with authority and dominion over all the lower creatures of God. "Now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." The Adamic earthly man failed to live the ideal life; the Fall brought sin and death; and thus, the vision of the moral world is, that it has not been inherited to this day. Terah, Haran, and Nahor failed in the great quest, and only Abraham, as in a figure, entered in and resided in the land of promise; but, of him it is written that he sought after a better country, and desired to find a heavenly City with foundations that were eternal; and, this has been the faith and hope of all the children of God in past ages. The conception about the Intellect is this: it is power given to man to attain to the knowledge of the relations of things and thoughts; to discover the way of truth; but there is involved in this thought, that truth means the facts which science by induction tries to discover, not for personal glory, to gain power, or to become wise, but to know the works, the thoughts and the Will of God as made manifest in divine order and law. It is not head knowledge that is of supreme importance for man; it is living and doing what is known to be true, right and good in the sight of God; the Moral-Life is the life that conforms to, obeys, the Will of God, as this can be known by deeds of kindness and thoughts of love, by good instincts, intuitions and desires, by love of truth and acts that are just and righteous. The moral man ought to live morally, in a moral environment, in dependence upon God the moral Lawgiver; and, any departure from, or want of conformity to, truth and justice, the moral order of the universe, means separation from the Fountain of Moral Life. It is not necessary to enter into the mazes of moral philosophy to understand what these things mean: every man intuitively knows that he has failed to attain to knowledge of truth, or to moral perfection; he is bound to confess that by the way of moral rectitude he is not pure of heart and that he is unable as a moral man to see the Face of God. This schism in the nature of man extends to families, tribes, nations, to all nations, and the sin, the guilt, the deadly evils that flow from ignorance and disobedience, are emphasised in this terrible war where hatred, strife and

murder are rampant in those engaged in the conflict, and in nations that are looking on wondering what the end will be of this manifestation of demonism in this fair world, and among men meant to possess the image of God and to live in harmony with His Will. It is quite true some men have assumed that men and nations are evolving, improving, coming nearer to the moral standard of truth and righteousness, and, there is a phase of truth in this assumption ; but, it is surely very plain that if, for example, the present war were to continue to rage, the results would be disease, disorder, disorganisation in the nations at war, and the death of mankind physically, psychically, morally and spiritually. The awful truth to face is that the moral world as an organised constitution has no inherent power in its own body to cancel, neutralise, nullify and destroy the power of evil. If there is in the Moral-Life that which is akin to the *vis medicatrix* in the physical world, it cannot be included in the moral world, but, in a higher power known to men as Grace. Here it is sufficient to make a note of this fact not to study, or define, what Grace means as a revelation of truth from Heaven, but, because it is necessary to point out that natural Science is compelled to reject altruism and evolution as phases of moralism, or of ethics as means of salvation.

It is true that natural Science finds operative in the natural world what is above, and greater than, all that has been involved in the revelation of Creation and the labours of scientific thinkers and workers. There is an ideal physical world of Force and Life and what men know is that the ideal has not yet been realised ; the apparent end of physical life is not beauty and eternal youth, it is disease, derangement, disorganisation and physical death. The end of perfect ideal psychical life is not instinctive and intuitive goodness and righteousness, but mental disorder, darkness in the Mind and a kind of chaos that seems hopeless. The end of the Moral-Life, as suggested by war, is hatred, envy, malice, murder, destruction and death ; as separation from the Fountain of Life and the image of God. There is in this world, regnant in the souls of men, a realm of truth, a spiritual power that claims pre-eminence, and even precedence, because it is a power greater than a power to know relations of things and thoughts ; it is the power of Divine Love, as Grace, that is the Cause of Regeneration ; it is said to be operative in its processes as Salvation ; it is a Divine purpose of Redemp-

tion ; and it will end in Divine Restoration. In the scientific study of this thesis, the analysis of the processes may be followed after the manner of physical chemistry ; the analysis and synthesis that of light and the spectrum, and the metathesis will follow that of physics because it is a new revelation of the correlations and the conservation of Divine Energy and Almighty Power. The Love of God, in Grace, is not known, or understood, as a Principle of Being, by the Name Grace ; it is a revelation from Heaven, and it is known through its processes ; by the careful study of the Divine purposes found in history ; and the end will be the manifestation of the Divine Power, Wisdom, Grace and Love to the sinful race of mankind.

Further, natural Science is now prepared not merely to believe in this revelation of a related ultimate fact known as Divine Grace ; there is the conception that this Power requires a help-meet, a spiritual body, a Life, an organisation, manifold living forms that are alive to God, and that can be conceived as carrying out spiritual functions for the well-being, the health of this body not of Adam, but Christ. It has been conceived that this Life, with its spiritual organisation, ought to be named the Sacrifice-Life ; it is so Christened because it gives a body to the thought that it is the related ultimate conception of the Love of God as revealed in Jesus Christ. Adamic-minded men are apt to stumble at this conception of God, the Father, of the Lord Jesus Christ, the Image of God ; of the Holy Spirit as the Divine Actor in this world of gracious love ; but all conceptions and objections are vain, they are powerless ; it is simply impossible that ethics, morals and altruism can account for the existence of this truth of Sacrifice, its extension, survival, and power to generate new forms of spiritual life in the world. Love is not gracious power only ; it is the life eternal ; and the blood of suffering and Sacrifice is that very life-blood that contains spiritual life. This is a well-known doctrine in the Christian Church, said to be the body of Christ, but the fear is that Christians have failed to live up to the heavenly ideal. This, however, is not a time, and it is not the place, to follow out this line of thought ; it is enough that natural Science should recognise that these realms of truth exist, and that there is a spiritual world, where Love, as Grace and Sacrifice, are made manifest in their own order and according to their own laws.

Experience, as the ground-work of true education, is of great value, and it has its own lines upon which knowledge is gained, analysed, synthesised and even utilised in meta-thised forms ; but, the world of Experience is unable to attain to that harmony and unity that will give universal satisfaction to mankind. As suggested, natural science opens up many new, and deeply-interesting pathways to a higher stage of existence and of knowledge ; this can be said for natural Science, it is another Baptist, a great prophet, bringing to men great messages of truth, calling them to repentance toward God, kindness toward men, and informing them that the Kingdom of Heaven is at hand. If this is the true mission of natural Science, then it may not be out of place to think of Philosophy as coming from the ends of the earth, guided by a divine star, enquiring earnestly about the coming of the King and His Kingdom. This is the deep underlying truth that is to be found in the uplook of those who gaze upon the stars and try to get wisdom from heaven ; it is what is involved in the psychical subtle conceptions of the Brahmins ; it is where the Parsees laboured to destroy evil ; the powers of good invoked the aid of angels of light, and saw the vision of the Messiah that would surely come to banish the darkness and evil, and bring to men the sunshine of Heaven and the favour of God. The Greek thinkers in their own ways sought after wisdom, and it is said that the philosophy of Christendom is that of Greece, or of that race of thinkers, under many similar forms. What all this amounts to is that in the past men have seen the Babe ; they have seen Him in their schools of thought ; they have reasoned with Him in schools and universities, and they have been so unwise as to try to teach Him lessons, and get Him to subscribe to their wise philosophies. What they have never been able to understand is that their schools have been very exclusive, Adamic, earthly, and sanctioned by ethics and morals ; and, they would not, or could not, see that He had come to teach them the way of heavenly spiritual wisdom. This is not blaming all these wise teachers ; it is only noticing the fact that the spirit of philosophy in the past has been natural and not spiritual ; it has arisen out of the earth and derived out of processes earthly ; thus in their purposes the thinkers have failed to attain to the end desired ; that is spiritual harmony and unity as derived from Heaven by the way of Love and Grace. It can be



conceived that in the throes of the revolution of thought going on at the present time some men may fail to find the Way from Heaven ; the Truth that reveals Heaven ; and the Life that is Heaven ; but honest, true followers of Jesus Christ will be able to perceive, in this homely way, that what is known as the way of nature must fail, because it is Adamic, earthly, and said to be moral as arising out of the thoughts and theories of men.

Like Experience and Science, Philosophy requires not a baptism of water, but of the Spirit, as by fire. The figure of thought is startling, but it is very instructive ; it is through the fire that Philosophy must pass to be cleansed and purified ; and, it is for wise men to try to realise in what form this queen of all the earthly sciences will appear when she emerges out of the fire clad in the beautiful garments of immortality. In the schools of earth it is not the queen that is loved and praised by men ; the worshippers are too intent in studying her robes, in admiring her ornaments, in gazing upon her queenly form and demeanour and in trumpeting abroad her glories, that they have no time, or desire, to ask one another about the spiritual graces, the lowliness, the kindness, the self-sacrifice to be found in the real queen. This has been the weakness of wise men through all the ages, they have, as it were, adopted and adorned a poor earthly woman, calling her queen, and they knew not that the beggar maid at the gateway was the true queen waiting to be invited into the halls where wise men meet to think upon, and converse about, her heavenly origin, her spiritual beauty and her divine wisdom. These are truths that can only be expressed in figures of thought ; what they mean is plain enough, philosophers in all the ages from idolaters and star-gazers, to Brahmins and Parsees, Greeks and Romans, Christian teachers and evolutionists, have all followed the order of the earthly, the natural, the ethical or moral, and they have failed to understand that this means the continuance of Babel, confusion, and not of Zion and spiritual truth.

This conception of Adamic wisdom, and scholastic philosophy is not to be taken in the form of judgment, or of condemnation ; it is the attempt to realise what philosophy has done in the past, why it has failed, and how, and, to point out that to follow in the footsteps of great thinkers, as related to the past, is to court failure. The city of



Babylon has many wonderful buildings that are full of charm and beauty for the thoughtful enquiring mind of man but if they are all egoistic, self-revealing, built upon the sands of time, then it may be expected that the storm raging at the present time will test their solidity and efficiency, and if not built upon foundations that are heavenly and eternal they must fall, be overthrown, so that the City of God and the Kingdom of Heaven may be manifested. The conception here is that natural philosophy cannot but fail; the beautiful ethical and moral structures beloved by wise men must vanish away; they will never stand the judgments of water and fire that are operative in the world at the present time. But, it may be easier to observe the shortcomings of the past than to throw light upon the future; the natural is ever with men as derived from the earth; the spiritual and the heavenly are subtle wonderful and difficult to realise, and this is what is claiming the serious attention of all wise thinkers at the present time.

Following the line of thought taken by Science, but using the forms used by Philosophy, the leading concepts may be summed up in the terms, Particulars, Individuals, Generals, and Universals; that is to say the fact of Cause is recognised and dealt with in the same manner, as that which actually exists, that cannot be reasoned about, and yet it ought to be accepted as a truth of faith or belief. The question of development cannot be denied, the evidence is found in all the particular forms that exist in Creation. All these have their origin in, and from, God; they constitute all that is involved in Heaven and earth, things with and without form, light and darkness, life and death, day and night. In other words, the particulars of Creation as natural, and as spiritual, are all involved in God; they are derived from Him; the Spirit of God moves upon them; they are many particulars; they may be said to be Infinite and Eternal, and what can man think, say, or do, when he tries to enter this realm of thought? It is as if he were trying to reach out into, and to define, Space; the creature lets his arm drop, he can grasp nothing. Space is illimitable and God is Eternal; but, out of the eternal, there arises the form of an Individual, named Heaven, and the Christ. He is the Eternal Wisdom as embodied in space and time; in Him is Light and Life, and thus He can be conceived as the Fountain of Divine Wisdom. He is all that these names

represent, not as the abstraction Heaven, or the Individual Christ, but as the Source of Being and Becoming. The thought here is that contained in the New Testament, when it declares the Spirit of Christ to be the Spirit of Truth and the Revealer of all that is involved in the Lord Jesus Christ. The Spirit of Wisdom is the Holy Spirit as involved in all the Works of God ; apart from the Spirit there is no natural manifestation or Spiritual Revelation, and it is in harmony with reason to realise that this is true in all particulars, in all individuals, and in all general concepts that can be studied ; in all forms of life, in all processes of organic development, in all germs, grasses, seeds, plants and trees, in their order, under law, and, by reproduction from seeds that are living. Under what form, in harmony with Wisdom, can the Mind of God, the Mind of the Spirit of God, the Mind of Nature, and the Mind of man be conceived ? They are all of the genus universal ; they are like unto sun, moon and stars ; they are as light and darkness, and as day and night. In other words all creation is included, and even ignorance, error, sin, disease, disorder and death cannot be excluded. The conception is expressed in this form ; but, in order of procedure, the Mind is the Mind of God : of Christ, as Heaven ; of the Holy Spirit ; and of Nature as including man. This order is the divine one, because, it is here that man, as intellectual, enters the arena of the universe ; it is his privilege to study the Divine Mind ; and, truth, science, means that man has been awakened to the glory and the wisdom, the truth and the goodness of God as made manifest in His works. Care ought to be taken here to try to understand what is involved in the search after truth in the worlds of Experience and of Science ; it is the intellectual realm of Divine Truth, or of human error ; it is following in the footsteps of the Holy Spirit, that lead to the Truth ; or, it is possible failure ending in ignorance, error and sin. The man faces the creation in all its particulars inspired by faith in God, and with this hope that the Mind of God, Christ, and the Spirit, will be translated into a human mind ; but, as can be seen, there is the risk of error and of sin, of failure to realise what the Mind of God is and how it has been made manifest in creation. The thought that arises "here is" a very important one, and it takes this form ; it is not rational "knowledge, or even scientific attainments that are to be conceived as wisdom :

they deal with problems of knowledge, it may be, of truth, or of error, of good, or of evil, but these are problems of thought, they are more abstract than personal, and the Intellect of man deals with them under these forms. Intellect is conceived as the power given to man to know relations of order and truth ; it is when the Intellect is united with the Moral-Life that man attains to personality. This is a very important thought because Wisdom has far more to do with the moral nature, what is good and right, than with truth and error. The man, as moral person, is not judged by his intellectual attainments ; he is said to be a wise man when he acts kindly and justly toward other men, and lives as in the sight of God an ideal moral life. This is the ideal, and it is well to try to understand what it means : in plain words, it suggests this great truth, that to know truth and to be moral, to comprehend order and law, and to be morally pure of heart, mind and soul ; this is to be able to see the Face of God. The man thus enlightened, and enabled to live an upright moral life would attain to the image of God ; that is to say, God would see His likeness in the man, and the man would have attained to manhood. This is something like the ideal, as conceived possible of attainment, if man had not sinned against God and his brethren. It is here that the creation series ends ; the man is required to attain to manhood ; and, it would be after this, that he would advance in his education to the general truths involved in the universe, to his relations with all the creatures of God ; to the Christ and Heaven, and to the Divine Harmony and Unity in God. This conception is one that men are familiar with, as expressed by those who have been named mystics ; not Christians only, but also those belonging to other forms of religion in the world. What ought to be grasped here is that apart from the Christian religion, and all that is involved in it, all this is conceived in the light of Experience, Science and Philosophy as an ideal moral development. It is a conception that meets the highest ideals of moralists, but it does not deal with ignorance, sin, man as he is, and mankind as found in history. The assumption of "natural" Philosophy is that man has come from God by creation ; and, in conformity with order and "law" man will return to God and thus complete the cycle of Divine Cause, Processes, Purposes and Ends. Where "natural" Philosophy fails is in its persistent moral attitude, as Adamic ; in its not realising what sin

means ; in its high appreciation of man and his attainments ; in lightly esteeming the Love of God in Grace and His Sacrifice to take away sin ; in exalting intellectual attainments, and in despising the Revelation of Jesus Christ as Saviour and Son of God. Natural Philosophy has failed in the past, because it has been earth centred and controlled by deductive, egoistic conceptions ; it has tried to shut out, or explain away, two realms of spiritual thought and a whole world of spiritual life. If all this is true then it will not be difficult to see that through the limitations of Experience it could only be by spiritual means that spiritual truth and a spiritual life could be known and experienced by those said to be twice born ; that natural Science would fail to apprehend and set in order the facts of the spiritual world ; and, natural Philosophy could not attain to universal harmony and unity of thought. It is not suggested that Religion has failed to reach the end desired ; rather, it is conceived that the Cause has revealed Heaven ; that Heaven has come down into the Earth to work out great processes of Salvation for mankind ; that Divine purposes of Grace in Christ have been fulfilled ; and, what the seers on the mountain tops are waiting to see is the end of this most complex, all-wise and glorious work of God that is going to bring to men the City of God and the Kingdom of Heaven.

The phase of the question calling for consideration here is not Theology, the word about, or the science of, God. As suggested, in reasoning upon Science and Philosophy, to attempt this is out of place, because the creature man cannot in any true sense define God. It is quite true that wise men know, and have confessed that any attempt to define God must fail : if a man cannot define his own being in its related ultimate principles and unity, How could he define God, when it is conceived that He transcends all creatures and creation ? The question is not Theology, it is Religion ; it is the enquiry into the way by which sinful men can be brought back again into true divine relationship with God. There is much in theology that is built upon what is false or erroneous ; it is a kind of Philosophy more intellectual than moral ; and, too often it tends to misrepresent the very thought that underlies true religion. It may seem strange to assert that the ideal in the intellectual and moral world, could not be classified under the term Religion ; because, such a moral man would not have taken to the prodigal life and would not require to be recalled, reunited, restored, for-



given, accepted, reconciled, and thus brought to live in peace with God and his fellow men. The question that arises here is not theology as a science, or a philosophy, it is that of the natural and the supernatural, of human and divine, of man and the superman; it is to grasp the fact that the natural, the human, the Adamic man, has failed to attain to moral manhood; that having failed, gone astray, become a sinner and even a rebel, against the Creator and Lawgiver; his inheritance, as moral, is forfeited; he is in a state of outlawry; and he is utterly unable to extricate himself out of this unhappy condition. These are the stern facts that underlie knowledge and moral law; and it is plain the natural, human, fallen man, within the world of moral law, cannot save or redeem himself from those evil powers that have gained the mastery over the miserable sinful creature.

It is not necessary to ask the question, Is there a Supernature; is there a Divine; is there a Superman? These are involved in the natural, the human, and in man; and, the man must be foolish indeed who cannot see in the fact that he did not cause his own existence; did not organise the processes of life in his body; did not constitute the order and the laws that regulate his being; that, he actually lives, moves and has his being in supernature, in the Divine, and in the Superman, the Christ. These terms are very useful to confuse rational thought; but when they are put into the crucible of spiritual testing, the dross comes to the top and the pure gold remains. The problem here takes this form: it is that of true definite scientific relations within the moral world as related to man; as he is related to God and to the universe; and, it is that of God, the transcendent spiritual Creator, in His relations toward man as ideal, man as sinful, and man as related to His Love, Grace, Mercy and Forgiveness. It can be seen at a glance that the sinner is in the wrong and that his relations toward God and men are, so far as he is concerned, hopeless; he has forfeited all rights, privileges and claims; he is out of court and has no standing in Heaven or Earth as related to God, truth and righteousness. What follows the realisation of this position; is that foolish self-assertion, and the denial of the Supernatural; the creature justifying himself, blaming, contradicting and even attempting, in an insane way, to limit the Divine; is to conceive the thought, that the moral world is the boundary of the Divine Government, and thus to deny



that there is any further manifestations from God possible beyond that of the moral world. Men may not express their thoughts in this blunt fashion, but those who are familiar with particular phases of human thought, will have no difficulty in discerning that this is true. The point to grasp here is, that the revelation of Creation is ended; there is, as it were, a pause, a rest, a waiting to see, whether the man will learn the Will of God and conform to moral law; or, if a Fall should take place, then that a new world will be required, of thought and action, to regenerate, save, redeem and restore the wayward, sinful, prodigal child of heavenly origin. The conception is that God has given, not a manifestation of power, of power to know, of power to relate and correlate thoughts to attain to the knowledge of truth, but power to regenerate, save, redeem and restore the sinful; and, this great work is not done as by fiat, but by and through Heaven, the Eternal Christ, the Beloved Son, the Firstborn of Creation; and, the way of Life is that known as Sacrifice. These two realms of Revelation, as related to God, the Father, need not be conceived as specially supernatural, because they are in a true sense, another world in which He reveals His Love and Grace, as distinct from the moral world in which man is the thinker and actor to develop his own complex nature. To man these realms of Grace and Sacrifice are supernatural as indeed every realm of truth and life must be as to their essential being; the difference is found here, these realms are in course of development, their purposes are being revealed, and the end is not as yet made manifest.

Before entering upon a consideration of the Revelation contained in the Bible it will not be out of place to glance at the conceptions of men, in the realms of Experience; of Natural Science; of Natural Philosophy and of Religion as related to this subject. In the realm of Experience there are those who lightly esteem the Word of God, despise its messages and reject its authority; whilst, on the other side, there are many who prize the Word, reverence God and the Lord Jesus Christ, and accept with delight the authority of the Word and the Holy Spirit. The former are said to be men who recognise and conform to what is natural; the latter are classed as spiritual; they are religious and they have the assurance that they are regenerated, saved, redeemed, and, in Christ, restored to the favour of God. There are men who are lovers of truth within the range of all the

natural sciences, but they do not reverence the Word ; they say that God is the unknowable ; that there is no spiritual science, and thus they, in their ignorance of spiritual thoughts, with their earthly ideas, fail to see that religion is worth serious consideration ; they neglect and reject what would make them wise unto salvation. On the other hand there have been many scientific thinkers and workers who have been ardent students of the Scriptures ; who have been religious God-fearing men ; who have loved and acknowledged the Lord Jesus Christ as their Saviour and Master ; and, His Spirit has so permeated their thoughts, that, in the realms of the natural sciences, they have been convinced that their discoveries mean that they have been thinking the thoughts of God, and have seen His footprints in Nature. It is the same with natural philosophic thinkers ; some think and say that the Gospel is foolishness and superstition, not consistent, not coherent, without harmony or unity, and thus suitable for children who love to read fairy tales and myths, but altogether unworthy the serious attention of sages and wise men. There have been many philosophic thinkers who could not be thus limited in their outlook upon the universe ; they have discovered that the natural and the spiritual are not antagonistic ; the Gospel is Divine ; it is what men require ; it satisfies the soul as natural wisdom cannot do. They may be represented as thinking that natural philosophy is like unto a spring of water in the desert, but spiritual philosophy is as the garden of the Lord, and at its very heart there is a well of water ever springing up unto life eternal, keeping the garden fair and beautiful, and ever extending its range of blessing to the parched sands of earth. What has to be noticed here is that every realm of thought is psychically like unto Babel ; those who talk to each other do not understand one another ; and, even in the realm of theology and of natural religion, there are the same difficulties, those who are under the thralldom of the natural are unable to receive, love, cherish and obey the spiritual.

The claim that will be asserted for the Bible in the future is that it is a spiritual Revelation ; that it appeals to Experience, and that those who study, understand, and are loyal to the best that is in them, they will even in this world discover that Religion will bring to them from God the Father, through the Lord Jesus Christ the Saviour, by the

gracious teaching and guidance of the Holy Spirit, forgiveness of sin, reconciliation with God, and that peace which passes understanding. This spiritual life is not Adamic and earthly, but Christlike and heavenly. These are the facts within the reach of experience, if, and when, the conditions are fulfilled by which the spiritual Christ life is received, cherished, nourished and permitted to develop in harmony with the spiritual environment. The Science of the spiritual life, as made manifest in the Bible, in a man, and in mankind, is a much more difficult problem to study; it is not a question of texts and their doctrines; not theology with its dry-as-dust reasonings; not a dead body to be cut up and anatomised, but that which is a Revelation of the Power and Wisdom of God; of the Life of God in germs which have form; in Minds which are living responsive and active; of the Man, the Christ, the Prophet of truth, the Priest that heals and reconciles man to God; the King who rules over the Spiritual Kingdom of Grace and Heaven. This is the Revelation of the Divine Beloved Son of God; He is Light and Life, Grace and Truth; the Conqueror of sin and death and the Giver of the Life Eternal. As a scientific order of study, the Bible requires the most careful analyses; it is found to be a succession of surprising syntheses, where men fond of study will be delighted with the ever-recurring forms of metatheses. If it cannot be said that Spiritual Science can define God as the One, the Creator; it is a precious thought to cherish, that He has become known as Father, as Divine Love, as Gracious Mercy and Pity, as revealed in, and by, His Beloved Son the Lord Jesus Christ. The Philosophy of the spiritual universe, as found in the Bible, requires careful, prayerful study; what can be seen is that the inductive method must be followed as related to Experience and Science; the particulars of ideas and ideals are very many; the individuals that appear upon the scene are synthetic studies; the general outlook is full of delightful comparisons; all are unconsciously, semi-consciously, or consciously co-operating to bring about the universal City of God and the Kingdom of Heaven upon earth. What Philosophy has specially to study is that the facts of Experience really exist; that they have scientific consistence in organic forms; that they are coherent and not antagonistic; and that they all tend to a harmonious unity and an end that will be for blessing to mankind, and to the praise and glory of God. What

Philosophy has to study is that the Bible has a Divine Cause ; that the Spiritual Processes are all involved, evolved and developed in and through the Lord Jesus Christ ; that the Purposes of God are carried on and made manifest by His Holy Spirit ; that angels and men are to a large extent onlookers, and, that the end is for sinful men and nations, Regeneration by Faith ; Salvation by Hope ; Redemption by Patience in the spirit of meekness ; and, that Restoration, Reconciliation and Peace will come to all men by the way of Grace and Divine Love.

These remarks about the Bible, as it has been known by Experience, is being studied by scientific thinkers ; and, as being conceived by wise thinkers, it opens the way for a synthetic survey of the Bible, as a whole, following the lines upon which the natural world has been surveyed. It may be well to suggest that the natural world has supplied very important conceptions as bearing upon this study ; the analyses into eight related ultimate principles is of great value, because these realms of thought, and worlds of manifestation are all inclusive ; they cover the worlds physical, psychical, moral and spiritual, and beyond these men cannot go, they are limited creatures within these worlds as one great Universe. As bearing out the same order of truth ; it has been suggested that the days of Creation, as a series, follow a similar order of Revelation, with this reservation, that the natural world is the boundary of thought and that the days of Grace and Sacrifice are not manifested. The generations in Genesis, from Heaven and Earth to Terah, follow upon the same lines as germinal spiritual forms of truth. The generations from Ishmael to Jacob, including Judah and Joseph, follow a similar order as the germinal order in a man, a family, a nation, and of mankind. These are repeated in many forms, and in diverse ways, throughout the development of the Bible, but the great Revelation that harmonises all revelations is summed up in the eight Blessings, in their order, as uttered by the Lord Jesus Christ in the Sermon on the Mount. These are the great alignments, in the spiritual order of development, by which men are guided in their journey to the City of God, and to the comprehension of the Bible as a whole, as a revelation of the Kingdom of Heaven.

As related to the generations in Genesis from Heaven and Earth to Terah the conception is that these are as germs that are germinal. They may be conceived as involutions



of Divine Ideals ; as seeds that are to be watched and studied in their order of development. The generations of Heaven and Earth are very complex, in them are involved God and Creation, Man as Adamic in his nature, sin, outlawry from Paradise and promises as to the future ; the man Cain, the first-born on earth, in the image of Adam ; the man Abel, the faithful sacrifice ; the fear and remorse of Cain and his generations ; and the son Seth as given to mankind through Eve, the living, as the means of life and blessing to mankind. What has to be grasped in these generations is, that history contains all these conceptions as a development. Heaven has descended into the Earth ; there are heavenly spiritual generations as derived from the Christ of promise ; there are earthly generations as derived from Adam ; and, these are represented in the races of Seth who call upon the Name of the Lord, and of Cain who give themselves up to what is earthly. As related to the spiritual world all these thoughts are summed up in Regeneration and Manifestation ; the germs are alive, they develop according to their kind, and they have to be studied throughout all their generations and manifestations.

As to the generations of Adam, the conception is that in the race of Adam there is an Enoch who walks with God upon the earth ; a companion of God who left this earth by returning to God ; he was not to be found, because God had translated, and taken him home. The thought here is that Heaven has become Incarnate in the Earth in the midst of the Adamic generations, and that the Earth could not remain the same after this great event had taken place. This Life from Heaven, as in Promise, was fulfilled by the coming of the Lord Jesus Christ as the Incarnate Son of God and the Saviour of the world. This is the mystery of the Life Eternal ; but, here it is presented to men in a form they can study, a spiritual picture of the great wonder in the spiritual world, the Advent and the Incarnation of the Son of God and the Lord of Heaven and Earth. What ought to be remembered in this study is, that all that is in Heaven and Earth of light and darkness, good and evil, are all in a true sense involved in the Man from Heaven. He is not Heaven only and all that is true, good and gracious ; He is also brought into correlations with Earth and all that is false and evil therein. This is a very subtle region of thought to contemplate ; it is not one for dogmatic assertions ; the proof of the Divine Incarnation is not theoretical,



or even mystical, it is the supreme practical fact in the realm of Regeneration ; it is the fact that God and Heaven did actually come into this world for its salvation. If those who have experienced the curse of sin study this subject, repent, and mourn over their folly and shame, the promise to them is : " they shall be comforted."

The generations of Noah, as a spiritual world of truth, need not be taken as a literal fact in history. The spiritual ideal is that of Salvation from sin and death ; it is that of life surviving death, judgment and doom ; it is the germs of life in all their forms being preserved as in an Ark ; it is the Ideal operation of the Holy Spirit, as in Creation, producing and reproducing seeds that are spiritual ; it is an earthly body in danger of destruction, and the mystery of Salvation is, that the Spirit does not die ; it lives, it is influenced by the Holy Spirit ; it attains to meekness and teachableness, and the result is that what survives " inherits the earth," and is consecrated by Sacrifice to a new life in Christ.

The conceptions thus far are Regeneration, Incarnation and Salvation ; in the generations of the sons of Noah the thought to be emphasised is that of the Possession of an Inheritance, the Earth ; and, from the Earth, the Vision of the Universe, the sun, moon and stars in all their glory. In other words the saved inherit the Mind of God as manifested in the works of the Holy Spirit ; they become the possessions of the Minds of men in all their diversity of ideals ; they are meant to develop in spiritual knowledge until they discover the Mind of Christ ; they hunger after truth and thirst to become righteous, and the end is to be filled with all the fulness to be found in the revealed Will and Mind of God.

The conception that underlies the generations of Shem, as spiritual, it can be seen is the Mind of God ; the Mind of Christ ; the Mind of the Spirit ; and the Mind of Man. This is man's spiritual Possession as an inheritance, and the strange thing to contemplate is that the masses of men have no conception how wealthy they are even in this world, as heirs of God and joint-heirs with Christ in His Kingdom. What the generations of Shem represent are, that all men are not equally blind ; there are elect select souls, who aspire to know true relations ; who soar into the heavens of light and truth, and who descend into the deep waters that are dark and erroneous, ever in a state of flux and never attaining to definite forms. They are the sages and wise men who

have tried to discover what is involved in the supreme Name. They are the lovers of truth, and unto one of these there was given the answer that the Name is expressed under these words "the Lord, the Lord God, merciful and gracious." The Lord Jesus Christ carries the Revelation a long way further forward ; it is expressed in this conception that God, the Father, is the Merciful ; that Mercy is a great blessing ; and that those who are merciful toward their fellowmen are walking in the footsteps of the merciful One. Put all this into one word and it means Illumination. It is the spiritual man awakening to the fact that Science and Philosophy find their truest expression in the merciful spirit of kindness and forgiveness ; to miss this truth is fatal ; it is to remain in the darkness of earthliness ; it is to continue to be a son of Adam and not a follower of the Lord Jesus Christ.

The generations of Terah, the sixth in order, are very complex. In the creation series of days there are many forms of creatures, but the glory of creation is Man in the image of God. As Shem stands for Illumination, the love of, and pursuit after, knowledge, so Terah and his generations stand for all that is involved in the moral nature of man as Consecration, devotion and obedience. The sons of Terah represent the Intellect, the Moral Nature and Grace by faith. Haran is the inheritor of the knowledge and the civilisation of the past as summed up in Chaldea where an age terminates. Lot as the companion of Abraham carries into the new dispensation what survives the past, and his successors can be traced in Sodom, Moab, and Ammon. Nahor represents the moral world, and the moral man, as setting forth to find a promised land and a City of God ; but, he fails in his pilgrimage ; he stays in Syria, in the city of Haran ; and here, the moral nature of man and the moral world are, in far-reaching forms of thought, represented as never possessing the promises of God, the inheritance of the saints, or as seeing the Face of God through the medium of a pure heart. The eyes are fixed upon Abraham, the father of all the faithful ; the man called by God, the obedient son and servant of God ; the pilgrim who reached the land of promise and inherited all the promises given to men in the past. It is to be recognised here that Abraham is a unique Person ; he is the inheritor of all the past from Adam to Terah. He is the source of all spiritual generations of truth, goodness and grace for the future ; his life is a

succession of prophetic figures that require to be studied with the greatest care and patience. By the highway of faith men can pass beyond the man, his wives, his children, his obedience in the sacrifice of Isaac, the beloved son, and through them there can be seen the redemption from Egypt, the Desert life, the conquest and possession of Canaan, the nation, the Kingdom and the promises of the Divine Blessing to be given to all the nations of the earth because of all that was involved in that Sacrifice of Isaac upon the Mount of the Lord. In a true and real sense God found His Rest in Abraham and Abraham found his rest in God. He was a Peacemaker in this world, and all those who follow in his footsteps, in the life of faith, are blessed ; they are said to be the children of God.

The thought that arises here is that this pilgrimage from Heaven and Earth to Terah and Abraham, is that of a gradual ascent ; the mountain top is reached at last, and from this vantage ground men see the past and get a marvellous vision of the future. This objective vision becomes an involution in the Mind of man, and the student wonders what miracles of grace and faith are going to be revealed in the remaining generations found in the book of Genesis. That a new dispensation and a new order begins with the generations of Ishmael can be seen at a glance. The attention is turned, not to Abraham, but to Ishmael the son of Abraham, and to his generations. The change is equivalent to that of passing from the objective world of forms to the subjective world of psychical ideas and ideals ; it is a new order of development as related to the mind of a man, of a family, of a nation and of this world or of mankind. The forms in past generations have been summed up in the words Regeneration, Incarnation, Salvation, Consecration and Possession, Illumination and Realisation. This series follow in a similar order, but they are to be interpreted in the light of psychical science. In the generations of Ishmael Heaven comes down to Earth and it takes possession of an earthly mind as derived from Egypt through Hagar ; the result is keen antagonism, the man is living in a dual world ; he does not understand or know why he is in this unhappy condition and thus his environment is like a desert, he is at enmity with every one ; he will not observe order and be guided by law. What the man requires, and he does not know it, is to be emptied of self and all selfish Adamic sinful thoughts and wishes, so that the Christ may bring into the man, poor

in spirit, the kingdom of heaven. A glance at the names of the sons of Ishmael, his princes, his possessions and his death, point to this truth, that he was in spirit, proud, selfish, self-asserting envious and in a condition of chronic strife with God and men.

The generations of Isaac mark a stage in advance of those of Ishmael; the duality continues, in the womb, in manhood, in manner of life, in the great decisions of life, and in the results. They are the twin sons, Esau and Jacob, from a gracious father and a moral mother; thus, in a sense, of a higher type than Ishmael, the son of Hagar. The two sons are a great psychological study; Esau is Edom, Adam, the earthly, the firstborn; and, Jacob has in him the germs heavenly, the making of a man, a family, a nation and a kingdom. Poor Esau loved pleasure, property, power, wealth, position, dukedoms and a kingdom of earth; but Jacob hungered after the Spiritual Birthright involved in the promises to Abraham and Isaac; and thirsted for the Blessing that comes from Heaven in the life that is heavenly and eternal. The details in the life of Jacob require careful study; the psychical spiritual life is involved in his home life; in his life in Haran; in his family life; and in all the incidents of his return home and his after life. What can be seen is that Jacob was influenced by the Holy Spirit throughout his life; and, what can now be seen is that out of earthly physical confusion a new life is springing up on every side, following a definite order and subject to law. The Christ man in Jacob is supplanting, taking the place of Adam. Heaven is becoming incarnate in the earth, and ere the processes are ended Jacob will become Israel, and Heaven will subdue the earth.

The generations of Esau are not dealt with in detail; they are summed up in his earthly unions with Hittite, Hivite and Ishmaelite women; he becomes very wealthy and prosperous in this world's goods; he has many sons who become dukes; and, before Israel developed into a nation, and had kings, Edom had a long dynasty of great kings and rulers who lived and died in the land of Edom. Here the spiritual historian appears to think that it is a waste of time to study Esau and his generations, his country, and his kings. What good can come out of the arid earth and the rocks, if there is no rain and dew from heaven and no bubbling springs to refresh grass, plants and trees; if there are few who care to receive the Spirit of Truth, and in



meekness, try to understand the love of God in giving to men even an earthly inheritance so full of heavenly blessings.

3 The generations of Jacob are very different from those of Esau, here the spiritual historian returns to the world of the Spirit, and, unconsciously, it may be, he gets into spiritual touch with the Mind of God. It may be worthy of notice that up to this stage of development the story deals with Jacob as dwelling in Canaan, and as having generations; but when Joseph comes upon the scene then it is love that guides the pen and the story is told that "Israel loved Joseph more than all his children because he was the son of his old age." The great truth here is that as related to time and earth, this is true; but in the generations of the Heavens, the sun, moon and stars, it is Joseph that is first, and he has to be noticed before all his brethren. It is Joseph that sees visions of earth and heaven, and the strange conception is this, that the ripe fruits of earth and the rulers in the heavens, all bow before him. These dreams brought about very serious results; the brethren became envious, they permitted hatred to their brother to get the upper hand, they doomed him to death and would have killed him, had not Reuben intervened to save his life. Poor Judah, thinking upon questions of profit and loss, came to the conclusion that it was better to sell his brother than kill him; and thus, the Ishmaelites bought the lad and carried him into Egypt and sold him as a slave. It is Joseph that is central in these generations, but, all the brethren have their places in this world of truth as can be seen by studying their historic names and the blessings bestowed upon them as men and as tribes. Reuben, the firstborn is the disinherited firstborn; Simeon and Levi are branded as cruel, fierce, self-willed and furious in their anger; but it is Judah the one praised by men, who ought to have feared, loved and praised God, that is the greatest sinner before God and men. What all these things mean requires much careful thought; and, all that is involved in this Mind of the family of Jacob, in the sons and tribes, is a worthy thesis for psychological students to study. The chief thought involved in these generations is that Divine Love, Heaven, the Christ, is here set forth as a psychical study for men, so that they may perceive, and conceive the truth, that Love, as Heaven, is hated by men and cast out of their company; that it is rejected; that it is degraded as into slavery; and yet, the day comes when Love and



heavenly Wisdom being required by men, they are compelled to turn away from what is earthly and evil, and give into the hands of Love the reins of power, so that men may be guided and governed by Divine Wisdom in harmony with the Will of God.

It will be observed that in these generations there are peculiar limitations; the four now considered land the thinker in the psychological world of the Mind, and leaves him there with the feeling that Reuben and Judah make the fifth and sixth, and that Joseph in his state of humiliation is the seventh revealing Grace and Sacrifice; and, the end is Joseph, as the ruler over the world, with his sons Manasseh and Ephraim, as in some sense prophetic of an age and world of spiritual thought not then revealed to men. This thought also arises here that the revelation being psychical in its order, there is meaning in this limitation; it coincides with the Mind of man at a definite stage of development. The conception is that the Mind of man, as related to the Spirit, is a closed world, it is limited to perceptions and conceptions. This is not so, the greater truth is that Spirit and Mind are central in the being of man, but, by the endowments of intellectual power and a moral nature, the Mind is enlarged; it receives power to create, as within, or around, itself, an intellectual and moral world, and up to a certain stage of development this knowledge is still psychical, it is the involving of all that is summed up in the conceptions of a nation, an inheritance, a kingdom and religion and worship. If this thought is kept in view by psychologists, it will tend to make their way more easy in the analyses and syntheses of the Mind.

The conception works out in this way: a revelation of the Mind as in its generations, is known; the natural development takes place in the manner described; but, it is necessary to reconsider the position, to retrace the steps, to begin again, by the way of recurrence, so that a spiritual development may be known and synthesised. In such a syntheses what is spiritual may be summed up in a Word, or Name; and, this is the order in which the development takes place: Abraham, Isaac, Jacob and Joseph stand for the graces of Faith, Hope, Patience and Love; they represent these ideals, because the student finds that they are involved in their lives. In this new order of study it is the spiritual, the living, that counts; and thus Ishmael, Esau, Reuben and Judah, as natural psychical ideals do not find

a place. In Abraham there is Regeneration, Heaven and Earth, and Faith; in Isaac Incarnation and an ideal that involves Hope; in Jacob Salvation from the powers of evil as worked out in meekness and Patience; and, in Joseph, Consecration, Possession and Love. These principles of spiritual being can be conceived as involved in the children of Israel in their bondage in Egypt under Pharaoh. What this proud ruler purposed in his heart to do was to keep this people in subjection; to crush them and their religion; and to degrade them into the condition of earthly Egyptians. In the Divine purpose of Grace and Mercy this was not to be permitted; in due time, God raised up Moses, and through him the redemption of Israel was accomplished. This great movement in history can now be synthesised as a new Shemite Exodus, to seek after, and find, Illumination as related to the Mercy of God, as seen in redemption from Egypt, Divine protection, spiritual sustenance, the light of law and all that is recorded in the book of Exodus. Put all these things into one word and what it means is that by Divine Grace, through Faith, Israel became God's firstborn son as redeemed from Egyptian power. The book of Leviticus through its priesthood, sacrifices, fasts, feasts, and many outward observances is a great revelation of Hope, in this sense, it deals with sin, suffering, sacrifice, reconciliation, and in many ways under varied forms, points out the way by which the day of Jubilee may be realised in Israel. The book of Numbers is full of useful lessons on the grace of Patience, the patience of God with His rebellious sinful people in all their waywardness; the patience of Moses, the representative of the Redeemer of Israel; and, of the patience of the survivors who underwent all the experiences of the Desert journey. It is in the book of Deuteronomy that the song of Law and Love, prayer and praise, breaks forth upon those who have been redeemed; and, to this day the saints of God in all nations join with Moses in the great song of redemption, by the Grace, Mercy and Love of God.

What follows the movement, the aspiration for redemption and illumination in the race of Shem, is, the migration of Terah and his generations to find a better country, a promised inheritance. It is a similar movement on the part of Joshua and Israel, the man pure of heart, the saviour, the conqueror, and the divider of the possession conquered. The nation becomes a Commonwealth governed by law;

but, this movement is more natural than spiritual, more earthly than heavenly, and thus the failure under the Judges, the repeated falling away into idolatry, subjection to cruel enemies, and failure to realise that subjection to the physical and the psychical involves moral and spiritual failure. Where moral manhood fails idolatrous worship is the consequence ; where God is not feared, loved and obeyed there the world, the flesh and the devil reign, and, under such conditions, What can the results be but envy, jealousy, strife, hatred, war, desolation and death ? It is into this Commonwealth that Samuel is born, a divine child, another incarnation of Grace, a prophet to teach men ; a priest to offer sacrifice on their behalf ; a ruler to guide and judge men ; a son of God, to commend to Israel the blessings of religion, mercy, purity and peace. The strange event in this unique man's life is that even as the brethren dealt with Joseph, and the rulers of the Jews with the Lord Jesus Christ, so this nation in its folly and moral degradation, rejected Samuel, the spiritual man and ruler, and preferred to serve Saul, the natural and earthly king, who was unable and unfit to reign as king over the people of God. All these truths are of great importance as a psychical study ; they are objective facts to be translated into subjective ideals ; they are to be studied as links in the process of development. The purpose of God in Israel has to be carried forward in history and thus, in due time, there was the organisation of the kingdom under David ; and the reign of peace under Solomon with the erection of the Temple in Jerusalem and divine worship. What follows in the history of Israel under the kings is jealousy, envy, strife, schism, divided worship, degradation, idolatry, many wars, and at last Israel and Judah are subdued by their enemies and carried away into Babylonia into Captivity. The psychical pageant has gone past and the saints of God in their amazement fail to understand, why, and how, God has permitted this awful judgment to fall upon His people ?

As the works of God, in Nature and in Grace, in their order of development are now better understood, the student can discern that the Purposes of God in Grace require long ages, and varied dispensations, to bring their fulfilment. This judgment upon Israel, after the flesh, was not unto death and destruction ; it was the means of dissolution of the visible kingdom, so that what was involved in Israel might be dispersed among many nations and thus prepare

the way for the coming of the Divine King and His Spiritual Kingdom. With the Restoration there is the recognition of the existence of Faith in the world from Adam, Abel and Seth, through all the generations of men to Cyrus the Persian, and he is the man chosen by God to begin a new syntheses of the past, that will be carried forward until the Man, the Saviour, the King comes and enters into His Kingdom that is spiritual. Faith is involved in the Chronicles and it is vitalised in Cyrus. Hope is individualised and restored in Ezra the priest. Patience is made manifest in the works of Nehemiah and the rebuilding of the walls of Jerusalem. The love of God, in His providence, is summarised in the story of Esther ; in judgment upon Haman the evil doer, and in protection and kindness to the dispersed Israelites throughout the Persian Empire. In the book of Job men will find how subtly wise men can argue about sin and pain, mercy and judgment, and in what way God can intervene to teach them how apt they are to argue unwisely, fail to understand their own limitations, conceptions and misrepresentations. The book of Psalms gives expression to the thoughts of men in their psychical, moral and spiritual troubles as they find themselves in the environment of this world with the eyes cast heavenward as if looking forward for the coming of the King and of His Spiritual Kingdom. The book of Proverbs contains the heavenly wisdom involved in Grace ; and the Preacher sums up the series in the oft-repeated phrases that all earthly things and relations of life, are as vanity, they do not satisfy the longing soul, thus to fear, love and obey God is of supreme importance. There is a Song of Love added to the series, suggesting the thought that the best is not yet come, there is a mystical world, at the end of, and involved in, all earthly experiences. After long suffering and sorrow in this world there is the garden of love, the song of joy and the peace that will never end.

The conception that arises out of this syntheses of spiritual truth is that here, in the world of Experience, of Adam, Esau and Man, as moral, and yet unconsciously, or semi-consciously influenced by Divine Grace, these are the true spiritual generations of Esau, just as the story of the Desert is conceived to be the generations of Ishmael. What follows in the Sacred Word may be conceived as the generations of Jacob in their fulfilment ; in outward appearance they are involved in Judah and in the history of the



Jews, but the process of thought is the coming of the King and His spiritual Kingdom. The processes of analyses are to be found in the first series of eight prophets ; thus Isaiah represents the Heaven and the Earth in their conflicts ; the powers of evil that are to be overthrown, the King and His Kingdom, and that unique man, poor in Spirit, the Saviour and the Sacrifice that will bring the day of Salvation to mankind. Jeremiah is the man full of sorrow that mourns and is comforted ; and he is at the same time Heaven incarnate, another Enoch in spirit in the race of Adam. Ezekiel is the prophet of the Spirit, as living in Babylonia, and at the same time putting in organic order the Kingdom of Heaven, and meekly being taught and guided by the Holy Spirit. Daniel is the earthly syntheses, the Mind of all these conceptions, in the midst of earthly powers, hated by them. Yet above them and foreseeing, revealing, prophesying great future events. Hosea represents the Mercy of God to mankind in the strange story of a faithless wife, as representing Israel, and in what ways God had mercy upon her, and upon mankind. Joel speaks of the coming of the Lord by spiritual revelations, and in a day of judgment in which war will claim its victims, but the end shall be salvation, cleansing and the presence of the Lord in Zion. Amos represents God as the great burden bearer, the restorer of the past, and the source of all blessing for the future. Obadiah closes the series with the overthrow of all that, is Edomic and earthly, and the promise that " the Kingdom shall be the Lord's."

The conception thus far is that the first series of books from Chronicles to the Song of Solomon are a syntheses of all the past ; the second series, Isaiah to Obadiah is a psychical revelation of great spiritual truths, as related to Israel and mankind as bearing upon the future and the coming of the King and the Kingdom of Heaven. If the first series is compared with the first series of generations in Genesis, Heaven and Earth to Abraham ; a likeness will be found. If the second series, the eight prophets, is compared with the second series of generations in Genesis there is likeness in this direction, they deal with psychical ideals, which, as natural and spiritual, are processes and promises as related to the future. It is not analogy but similarity ; but as might be expected the glory of the spiritual excels that of the natural. There are two lines of thought, the one is from Heaven and Earth to Abraham, and from Abraham



to Joseph and Egypt onward through Moses, Joshua, Samuel, David and Solomon to the Captivity ; the other is from Adam to Cyrus involving many, yea, all nations, and this is where Faith finds a resting place in the Books, Chronicles to the Song of Solomon. The way is very long, the analyses are very many, and the syntheses varied, but when the first series of the prophets have been studied there can be discerned a marvellous spiritual Mind of God which involves all the past and contains great revelations of truth for the future. Students can take the second series of prophets and look at them in this way : they are as intellectual and moral reflections upon this Mind of God, and the prophets are trying, in general terms, to apprehend what they mean. Thus for example Jonah leads the way with the prejudices of a Jew, and he cannot endure the thought that God will save Nineveh, or heathen nations. Micah reveals the coming of the King " whose goings forth have been from of old, from everlasting." Nahum tells how good the Lord is to those who put their trust in Him, but judgments will fall upon evil-doers. Habakkuk wrestles with the problems of good and evil as seen in the earth, and the result is rejoicing in the Lord, as his strength and salvation. Zephaniah, in thinking over the position, gives this advice to his friends, " Seek ye the Lord all ye meek of the earth which have wrought His judgment ; seek righteousness, seek meekness ; it may be ye shall be hid in the day of the Lord's anger." Haggai tells men that the heavens, earth and sea are to be shaken, so that the desire of all nations shall come and fill God's House with glory in the place where He will give peace. Zechariah speaks about the opening of a Fountain that will take away sin ; and of a day coming when earthly Canaanites will not be found in the House of God. Malachi, as it were, stands upon the mountain top at daybreak, and he expects to see " the Sun of righteousness arise with healing in His wings." This is the order of development in the Old Testament ; it creates Faith ; it stimulates Hope, it supports and strengthens Patience ; and, at last there is fruition. The Cause has been adequate ; the Processes have been many and subtle ; the Divine Purposes have been revealed, and the end is the Sun and light ; the Life and an organised body ; the Spirit and heavenly visions of truth ; and, this end is found in the Beloved Son, the Saviour of mankind, the Sacrifice for sin and the Life Eternal.

The four Gospels contain the Spiritual results of all the

past ; there is fulfilment of all the promises of God given to men ; the processes of Life and Heaven have been organised ; the purposes of the Holy Spirit have been manifested ; and the Lord Jesus Christ is the living Microcosm as a physical, psychical, moral and spiritual Man. In the Gospel of Matthew He is the Divine Prophet and Revealer of the Will of God ; the germs of His revelation is to be found in the Sermon on the Mount, and germinally in the Beatitudes. In the Gospel of Mark He is revealed as the Priest of Heaven, the Son of God, greater than Aaron, or Melchizedek, the Righteous Lord that dwells in the City of Peace. In the Gospel of Luke He is represented as King and Ruler, and as such is compared with earthly rulers ; they reign over realms that rise up in time and pass away losing their earthly glory ; He reigns in the Kingdom of Heaven of which men know not its beginning or end ; it is from everlasting to everlasting. In the Gospel of John Jesus is the Eternal Christ, the Light of the Universe, the Life of Heaven, the Truth that is spiritual and moral, and the Love, as Grace, that is Eternal. He is all that is involved in Joseph, Samuel, and Daniel, and fulfils their highest ideals. He is Grace in a Person ; He is the true and only acceptable Sacrifice offered up on earth and accepted in Heaven ; thus He is the ever-living Lord, as Christ, the Life Eternal.

This is the great Revelation of Heaven to earth ; this is how Heaven came down to earth ; this is the way Heaven became Incarnate in the earth ; and this is how Earth returned to Heaven, so that the Spirit and the Power of Heaven might become incarnate in earthly men. Here it may be useful to try to synthesise the realms of thought that have been under consideration, and this can be done very briefly by pointing out the order of development from Adam to the Lord Jesus Christ. FIRST. The Cause of all Effects is God ; the Life is Heaven, the Christ ; the Spirit Power is the Holy Spirit, as the Author of all forms of organisation and development ; man, as the creation of God, has all this involved in his own being, and, he can see it in his environment. This fourfold revelation is helpful to the student even though the conception is metaphysical and not within the range of related intellectual knowledge ; it is helpful when the study is that of Genesis and the ten generations. What the student finds is that the development is direct, recurrent, and concurrent. That is to say, the generations from Heaven and earth to Terah form one

series; there is recurrence and the generations included are from Noah to Isaac; again there is recurrence, and they run from Shem to Jacob; and again there is recurrence and they are from Abraham, or Ishmael, to Joseph and his sons. The first series are in outward form objective and the keyword in the series is Regeneration. The second series are subjective and the keyword is Salvation. The third are intellectual and moral and the keyword is Redemption. The fourth series are spiritual and the keyword is Restoration. SECOND. The Psychological order of development, as fully explained, can be studied in Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David and Solomon; these are the synthesised individuals that represent the psychical kingdom of Israel in the course of its development in history. THIRD. The intellectual and moral order of development is from Adam to Cyrus through all the generations of mankind; the first series of eight prophets and their psychical spiritual ideals; the second series of prophets and their conceptions about the coming King and the Kingdom of Heaven; at last there is the spiritual fulfilment and summation of all the past in the Lord Jesus Christ and the Gospels. It can be seen that these can be divided into two distinct lines of thought, one in germinal forms and in the psychical kingdom that is earthly; the other includes all nations of mankind and the consummation is the Lord Jesus Christ. FOURTH. The Christ is the Prophet to teach all men; the Priest to save and reconcile all men to God; the King to rule over all nations; and, as the Eternal Christ, to reconcile all things in Heaven and Earth to God, the Father, so that in Christ all distinctions of race, colour, position, and wealth may be swept away in the family of God and the Kingdom of Heaven.

The conception that arises here is deeply resting it may be said to be that of analogy, as it is the relations of the four books of Moses and the nation of Israel as compared with the Lord Jesus Christ and the four Gospels. What the books of Moses are to the psychical and natural Israel; all that, and much more, is the Lord Jesus Christ to the intellectual world of Greece, the power of Rome, and to Judaism. In Moses and Mosaism it is a physical and psychical Desert in which Israel lives; in Christ and the Gospels it is an intellectual moral and religious Desert. As out of the former there arises the conquest, the inheritance, the Commonwealth and the Kingdom in its outward

and psychical forms, so out of the latter there arises the spiritual kingdom, conquest, inheritance, Church and Kingdom of Heaven. All that is required here is to indicate the way of development as these can be studied in Acts and in the Epistles. **FIRST.** The Kingdom is that of the Spirit and spiritual as can be seen by the story of Pentecost and the carrying of the Gospel by disciples and apostles to the nations of the earth. It is Heaven and earth in conflict, and Heaven becomes incarnate in the Roman world ; it is the Holy Spirit bestowing gifts and graces upon Christians, and inspiring them with courage and comfort in their sorrows and afflictions. **SECOND.** It is the Spirit of Christ in conflict with, and gaining the ascendancy over, Judaism. It is the Christ the King in His glory in Heaven. It is the Christ by His Spirit endowing, strengthening and comforting His brethren. It is the Christ the Light of Heaven, the Life Eternal, the All in all, the Eternal Son of God. **THIRD.** It is the Christ by His Spirit as related to the Church in its outward forms, its manifold problems that men cannot solve, as to life, resurrection and the life eternal. It is the Christ caring for, and teaching, individual members in the Church, as to the spiritual life, so that they may be guided aright in all their duties. It is the Christ by His Spirit instructing those who hold office in the Church, how to teach others, how to rule over them, and how they ought to behave in the Church of Christ. It is Christ, as in a microcosm Church, of an Apostle, a master, servants and slaves, all guided by the Holy Spirit and living in one fellowship of love. **FOURTH.** It is not the State, or empire, that is the spiritual ideal and reality upon the earth as representing Heaven ; these are Adamic and earthly, the field of strife and contention, and by them reconciliation and peace cannot be attained. The Church, the fellowship of the saints in Christ, is, or ought to be, in all the ages, the means of Grace, reconciliation, peace, and brotherhood. This Church is founded in history in the Hebrews ; its processes are developed in Israel and Judaism ; its purposes are revealed in Christ and Christianity ; and, the Church triumphant will be manifested in the Light of Truth ; in the Moral Life ; in Divine Gracious Love and Sacrifice. These, in brief, are the ideals that are involved in, and develop out of, true Religion, and it is with these ideals that the Epistles in the New Testament come to an end.

It is true that Jude forms as it were, a link between the



New Testament record, and the future as expressed in symbol forms in Revelation. Christ and the past, Jude and the future, are as brethren, and it is through the apostle of love that the future is revealed to mankind. The forms are Christ regnant in glory and His sevenfold earthly Church in all its troubles, conflicts, temptations, failures, and sorrows. It is the Christ in Heaven, the Revealer of the Divine mysteries of Grace as related to mankind in history. It is the Christ involved in the awful conflicts of the ages as typified by the dragon, the beast and the devil, the wars physical, psychical and moral, the world, the flesh and the devil of intellectualism and atheism in all their demoniacal fierceness, that is the reality underlying all these figures and symbols. The end is the coming of Christ in glory, the Victor over all the powers of evil, and the revelation of the City of God and the Kingdom of Heaven.

The Book of Revelation is synthetic and prophetic ; it is a great summation, and it is germinal as related to the future ; but here again the revelation is recurrent and concurrent in development ; it is Heaven and Earth in the Church ; it is Heaven, and the Christ in glory ; it is Heaven on, and in, the earth, as seen in the purposes of the Holy Spirit overcoming the powers of evil ; and, at last it is Heaven made manifest to mankind and to the Universe. The sun, the moon, the stars and the earth have become the Inheritance of the saints in light ; they are reconciled to God the Father ; they are one with, and in, Christ ; it is the Holy Spirit in all, and thus the universe is radiant with the Love, the Truth, the Grace and the Glory of God.

All these revelations point in one direction to history as conceived and written by men during the Christian age ; only thinkers, scientific workers, philosophers and religious students must be careful here ; they are not studying the worlds of physical things, of psychical ideals, of intellectual and moral problems, they are working in a spiritual world ; and thus it is the spiritual facts that are of chief importance. The Church, as related to the world, is dealt with in the letters to the seven Churches in Asia. The Christ as related to the psychical world requires to be studied in the light of history and of development in Gnosticism, as related to the far east ; to Manichæism, or Parseism ; to the rise of Neo-Platoism, or Greek thought ; to Pelagianism, moralism and earthly power as seen in the Roman Empire. The results are, as thinkers know, that the Christian Church in its spirit



was overthrown in these repeated conflicts; it became earthly and idolatrous in its ideals; the history of Israel after the flesh was repeated, and the end was spiritual bondage, a shameful captivity to the world, the flesh and the devil. It is to be feared that this conception will prove painful to those who have been in a spiritual sense in bondage to moral and ethical ideals; who have magnified empire and Church above spiritual religion; who have taken the sword to recover spiritual ideals as in the Crusades; have become the slaves of intellectual and ethical rationalism, resisting the Holy Spirit of Grace and Truth, and thus degrading the Religion of Christ and Heaven into an Adamic, earthly, order of thought and action. Out of all these chaotic forms, ideals, realities, there has arisen a Renaissance in the love of truth; a Reformation in Religion; a democratic tendency to Government; and, a purer conception of what Religion means. The physical world has been analysed; the psychical world has been invaded and some of its treasures discovered; the moral world is in the throes of revolution; and, it is well known that the Bible and spiritual religion have been mangled even to death by conceited critics and trampled underfoot by the masses of men.

It is now time to sum up this problem of Development in all these regions of thought and turn the attention particularly to that of order, law, reconciliation, harmony, peace and unity. If the student thinks, that he will find it by the way of materialistic evolution the result will be failure, even as it is now recognised to be by spiritual thinkers who have given much study to science and philosophy. If the attempt is made by the psychical method of study, as mental science and philosophy, there is even less hope of a solution, for the simple reason that the Mind of man is very dark and chaotic, it has not been resolved into order and law, and it will require much study to banish the darkness and recognise the cosmos that actually exists. If the thoughts are turned to the moral, or ethical world, in which men live, move and have their being, then it is seen that order, law, reconciliation, peace, harmony and unity are not within the horizon of their thoughts; there is disorder everywhere, lawlessness abounds, hatred, strife, and war rage in many realms, the way of peace is not cherished and followed, and thus harmony and unity are not considered as within the range of practical everyday life. All this is quite true, and yet thoughtful men are being more and more impressed

with the thought that an ideal moral cosmos exists, and that it is the privilege and the duty of good men to find, enter in, and possess, this good land. If then these worlds of thought are unable to guide men into the way of peace, surely it is worth while to try the Spiritual way of life and blessing, and ask seriously if through faith in God, trust in Heaven, and by true spiritual teaching in meekness and patience, the way is now open to find God, reconciliation, forgiveness and peace through the Lord Jesus Christ, the Saviour, and the Son of God.

The remarks that have been made upon the order of development found in the Bible appear to prove that the experiences of religious people in the past have been of great value, and of spiritual enlightenment. The scientific analysis that has been followed shew plainly that the thesis is worthy of study ; that the analyses of the processes are consistent as related to the Bible as a whole, and, as suggested by analogy, with the lower realms of creation ; what synthetic philosophic thinkers will see is that processes and purposes are coherent, in harmony, and constitute a unity. All this being true it follows that every wise student will take his place as a disciple at the feet of Jesus Christ, and try to understand His thoughts upon this subject. It is very remarkable that He does not scold men ; or tell them in detail how sinful they are ; all this had been done by patriarchs, Moses, the prophets and John the Baptist. He begins where they leave off, and in the simplest words reveals to them the Blessed way that leads direct to God, Heaven, reconciliation, peace, joy and gladness. The first step in the blessed way is that of being "poor in spirit," because those who are so, are by Grace and Faith regenerate, "theirs is the kingdom of heaven." The opposite to this is the spirit that is wealthy, in what is earthly, upon them rests the curse of sin. The second step is penitence, repentance, sorrow, because of sin, and to such the blessed hope given is comfort. The opposite to this is self-satisfaction in the earthly life ; and, trying to enjoy life in what can never satisfy the soul. The third step is meekness of spirit, teachableness, the meaning being that by cherishing the spirit of patience, true knowledge will be gained, and the earth with all its blessings will become a spiritual inheritance. The opposite to this is the proud spirit that is self-asserting, that will not even try to realise what a heavenly birthright, and a blessing, mean, as related to the Holy Spirit and to

Heaven. The fourth step is that of spiritual mental desires as related to God and righteousness, with the promise that there is involved in such hunger and thirst, the thought of being filled with all the fulness of the wisdom and love of God. The opposite to this is to despise, neglect, reject, the Love of God; and, by doing so to remain earthly, empty, hungry and thirsty, and not to attain to righteousness or the love of God. The fifth step in the pathway of the blessed life is, to use all this heavenly wealth in the spirit of kindness, forgiveness and mercy, as the means of blessing toward sinful men; remembering that the difference between the sinner and the saint is found in this that the saint has obtained mercy by the way of Grace and Love. The opposite to this is being unkind, unforgiving and pitiless; it is to be unlike God and to be in spirit a child of the devil. The sixth step upward is to attain to the true moral life; it is being, true, good, just, righteous, like Jesus Christ; and it is in, and through, Him, that the Face of God is seen. The opposite to this is carnality, impurity, being untrue, evil, and unjust; dead to God and in spirit and soul given over to what is sensual and devilish. The seventh step is conceived in the form of a descent; it is a new departure; it is Grace regnant and the messenger to earth is a child of God, the Heaven Father, carrying to men the message of forgiveness, reconciliation and peace. The opposite of this is the cursed demon of war raging with fury, committing murder and spreading abroad in every direction the horrible spirit of envy, malice and hatred. The eighth step is down into the depths; it is as Gethsemane and Golgotha; it is persecution and the endurance of suffering; and, at the same time, to find that in the furnace there is One, even the Son of God, there also; this is not where death and destruction have any power; it is hell transformed into heaven, and those who walk therein are full of joy and gladness; they are in Heaven and they are being rewarded. The opposite of all this is the complete failure of the schemes, plans, and wicked devices of men; they think that they are successful, and the avenging angel with the sword of judgment is behind them and they cannot escape. Take the Blessings two by two and this is the Order of their development, to be poor in spirit and comforted of God means Regeneration and Incarnation. To be meek and teachable and to have the longing desire to be righteous in God's sight this is Salvation and Consecration. To be Merciful

and Pure of heart, this is the way of Illumination and Education, Possession ; it is Redemption from the powers of darkness, and it is joy, victory and triumph over enemies. To become a Peacemaker and to endure persecution for Christ's sake, this is Heaven regnant in the earth, as Grace and Sacrifice ; it is Restoration to the Divine Family, to the City of God, and to the Kingdom of Heaven. All these thoughts are involved in the Blessings ; they are the Divine Germs of spiritual truth ; and, if men have failed to see what they contain, they are now receiving the Divine Call to leave the earthly realm where confusion and chaos are manifested, and to go forth and find that better country that is heavenly.

It can be seen, from this study, that all forms of Truth are derived from Heaven, that is, from the Eternal Christ, they all converge into and find their fulfilment in the Man, the Lord Jesus Christ, the Son of God, the Saviour of the world. The ideals involved in the Christ are many, they are expressed in these concepts, God, Heaven, the Holy Spirit, and the works of the Spirit. The creature man becomes a conscious spectator of the works, the ideals of the Holy Spirit of God, and then there springs into the arena of consciousness the conceptions of light and darkness, life and death, joy and sorrow, faith and doubt, hope and fear, patience and impatience, love and hatred, peace and war, sacrifice and reconciliation with God through the Lord Jesus Christ. The vision is that of chaos ; the onlooker shrinks back from the study of the objective world where no clue for solution can be found, and there is the withdrawal into the mind and soul to find, if possible, a satisfactory explanation, a reconciliation, a way of peace in this universe of chaotic thought. In due time there arises this thought in the soul that order is traceable in the midst of chaos, and that law reigns where lawlessness appears to be supreme ; truth is more reliable than error and lying ; goodness is to be loved, cherished and followed, because what is evil is doomed, under a curse, and being wrong it ought to be avoided. The thoughts are turned toward the Lord Jesus Christ ; it is seen that what is derived from Adam, the earthly, as intellectual and moral, or as irrational and immoral, cannot be placed in order ; man, and all that is subject to man, is in a swelter of disorder ; the issue is disease, death, and disorganisation ; the door is closed, hope is dead, the Adam man cannot be restored to life again, that



is, to his spiritual life, as related to God. This upward look toward Christ is the sign of faith and hope ; it is where light arises in the darkness, and where a new life is seen to spring up out of the earth. This is something like the vision of the generations of Heaven and Earth ; it is God, man, sin, death, fire, sacrifice, life, love, regeneration and new generations ; it is the serpent, with its deadly fang in the heel of the Man ; and it is the Man with His heel bruising the serpent's head to death.

All these thoughts are summed up in the Lord Jesus Christ ; they all converge upon Bethlehem, Gethsemane, Golgotha, and the Cross. The way to find the solutions of the mysteries of life is not by magie, animism, Brahmism, Parseeism, Greek wisdom, or Roman power and glory ; it is not directly by Mosaism and Judaism, by law or ritual ; it is by Jesus Christ and the Cross, by His agony, shame, death, resurrection and Life Eternal. This conception has been expressed by art in this way ; it is the Cross of Christ that is central in the universe ; that Cross is stretched out toward north, south, east and west ; at one point there is seen the word Lux ; at a second the word Pax ; at a third the word Lex ; and at the fourth the word Rex. Experience as intuitive, when pondering over the mysteries of life, perceives that the Light of Truth can be derived from Christ alone, because, apart from Him all is darkness. Experience discerns that only through Christ, by the way of the Cross, is life, reconciliation with God and peace possible ; That, the way of light, life and peace is in harmony with law ; that is to say, lawlessness is the equivalent of darkness and death ; therefore, to live in, and by, Him, this is to conform to Divine law in all realms of truth and righteousness. What is involved in Lux, Pax, and Lex, is Rex ; it is the Lord Jesus Christ that is the personification of all these powers ; He is Heaven regnant in the Earth in all realms of truth and Grace, life and law. This conception may be that of mysticism in art, but the message it brings to men is, that there is such an objective world of thought, and the Man that reigns therein is the Lord Jesus Christ, the Son of God, the Saviour of mankind.

This conception of Christ and the Cross is the result of Faith in God, as Father ; it is not a dead thing, but a living germ in which there is involved all that is in the Lord Jesus Christ. In fact it is Heaven as distinct from Earth ; and, it is life as apart from death. This is where the scientific



student requires to be very careful ; it is where materialistic evolution must be shut out ; it is where the subtle serpent must not be permitted to insinuate his doubts, under the eunning phrase "Yea, hath God said" ? The thought here takes this form ; involution has taken place in the mind and soul of man ; the student enters this world of thought, and, lo ! it is full of darkness, but there is emerging into view that vision of Christ and the Cross, and the radiant signs Lux, Pax, Lex and Rex. What the scientific student, as psychologist, is called upon to study is the development that takes place in the soul under these signs. Where darkness could be felt there the morning dawn is breaking, and the hills and the City of God, are coming into view ; where death and the desert reigned there is new life ; where hatred, strife, malice and murder were found in their germs, there is a baptism from heaven of water, and the result is reconciliation, peace and love ; where disorder, disease, disorganisation and death could be seen there is the vision of order, joy and ease, organisation and eternal life ; and, all these changes have been wrought within the soul by the Spirit of Christ, as the Spirit of Truth ; as the Dove of Peace ; as the Author of Law ; and as Divine Love in Grace. This is a marvellous change to contemplate, but, the psychologist, may be sure of this, the only way to find the solution of these mysteries of the soul of man, is, by taking into the place of darkness, the Man and His Cross, and the radiant words, Lux, Pax, Lex and Rex.

Through the experiences of life belief in a Cause is realised and this means Faith ; by careful inductive study of the soul processes of development are discovered, and these, in the light of Christ and His Cross, lead on to Hope. Here Science and Philosophy join hands ; they set their faces heavenward ; they look for a City that hath foundations, and they long to see the Face of the Creator and Builder. The position here is very complex ; it is more than the experiences of life ; it is more than finding order where apparent disorder exists ; it is to resolve what is lawless into law, what is out of harmony into concord and coherence, and what is a mass of disunion into a universal unity. Truly the angel Patience is required as guide in this pilgrimage ; and, it is well to remember that the only sure Guide is the Spirit of Truth proceeding from the Christ, the Son of God. In plain words all these things mean, that man of experience, scientist and philosopher, here enter

upon the study of mankind in every department of human life ; into the family and its relations ; society and its social distinctions ; the State and its ministrations, in art, commerce, legislation, administration ; and into the relations of States, nations and empires as related to each other, and as they are related to God the Creator, Lawgiver, Benefactor, and Redeemer of mankind. This is the vision of the problem that awaits philosophic thinkers ; they have to enter this great world of truth and error, right and wrong, good and evil, justice and iniquity ; they are called upon to sail across an ocean so deep that they have no plumb-line long enough to find a bottom ; no moral compass upon which they can rely ; and, as for ethics and altruism, they are seen to be utterly useless ; they are earthly and of no heavenly value. The quest is not in vain ; the darkness may be great and the enemies subtle and evil ; but, here wise men will put aside Greek wisdom and Roman earth power ; they will turn away from tradition, ritual and laws that are earthly, and in the midst of humanity they will place the Christ and the Cross and the radiant lights Lux, Pax, Lex and Rex. All that Christ is for Experience as related to men ; all that He is for every man who receives Him and becomes a son of God ; that He is also for the whole world of mankind. As can easily be seen the way is very long ; the travellers must be very patient and persevering, and they may rest assured that the Divine Purpose of Grace will be fulfilled, according to the Divine Promise given to Abraham that by Christ all the nations of the earth shall receive blessing.

The messages to mankind, by Experience, Science and Philosophy contain germs of Faith that will bring forth abundant fruit unto eternal life ; great processes of Salvation full of Hope that will in due time be realised ; and, purposes of Grace and Love that cannot be prematurely brought about for the Redemption of mankind. This is the teaching in the Bible in many forms ; it was when Abraham and Sarah were old, that they received the promised son, Isaac ; it was when Israel had been long in bondage to Egypt that the nation was redeemed ; it was when Mosaism and Judaism were old, and passing away, that the Son of God, and of Man, the Seed of Promise, came into the world ; and it is when this Christian Dispensation of Grace is far advanced in age and is conceived to be unable to fulfil the promises given to Abraham, that a new birth is fully expected,

so that men may know that God is faithful to His promises and will bring about their fulfilment. The Bible is to men the Revelation of the Truth and Grace, the Mercy and Love of God to mankind ; and, throughout all the ages the symbols for regeneration, salvation, redemption and restoration are sacrifice, baptism, as with water, the Cross and the Christ, and the purging Fire of the Divine Spirit. These forms differ in appearance, but they all teach the same eternal truths, that apart from Sacrifice and death there is no regeneration ; that unless there is baptism and life in Christ there is no salvation from sin and peace with God ; that unless there is union and communion with Christ and His Cross, there is no redemption from the powers that are earthly, sensual and devilish ; and further, that unless all these things are spiritually conceived, known, understood and realised, there will not be fitness to enter in, or enjoy, the marriage feast and the Kingdom of Heaven. It may be conceived that there are four great syntheses of history found in the Bible ; the first is Abraham, the father, and Isaac, the Son, on the way to the Mount of Sacrifice, and it is Isaac that carries the Cross, the wood, for the sacrifice. Again, as family, tribes, and a nation, in Egypt, and in Captivity in Babylonia, the central figure is the Cross of suffering and of sacrifice ; a terrible judgment through bondage and war, but also freedom, a new birth, and life to many nations. The reality fulfilling all forms and experiences in the race of mankind is found in the Lord Jesus Christ, the Divine Sacrifice, the Grace, Love and Mercy of God in Him to a lost world. In symbol form there is given to men the vision of the death of the "two witnesses" ; how men treated them in Sodom and Egypt ; how "the breath of life" entered into them ; and, in what way they ascended into heaven. All these events in history take place under what may be called moral conditions ; it is Adam that reigns in self-asserting regal moral power ; it is the Christ that is despised and rejected by men ; they do not understand what the Cross of Christ means ; thus to them Lux, Pax, Lex and Rex have no meaning. What follows the resurrection and ascension of the two witnesses is summed up in these words, "The rule of the world has passed to our Lord and His Christ, and He shall reign for ever and ever."

In closing this study of the Way to Peace what has to be remembered is that the day is past for imagining that the

Theory of Evolution holds the field of human thought ; it is so far good in its place, and worthy of careful study ; it is natural and not spiritual, and thus it can do nothing else but leave men dissatisfied. Even Experience is fully convinced of this truth that as men have come from God, are creations of God ; live, move and dwell in God ; it is impossible that the human soul can find peace and rest until it returns to God, saying with the Psalmist, " the Lord hath dealt bountifully with me." Even to Experience it is more than Regeneration, Salvation, Redemption and Restoration ; it is God ; Processes that are full of Divine Wisdom ; an Eternal Purpose of Divine Grace ; and, the End will be Eternal Life. To the scientific student there remain many interesting theses to be patiently studied ; but there is none greater, more interesting, more enlightening than that of the Holy Bible, the Word of God, as the Gospel of Salvation. Suggestions have been made, indicating the order that exists in the natural world ; and, that a similar order is to be found in the world spiritual. Repeated syntheses have been carried out, and these ought to be helpful to students. With Philosophy the travail should not be difficult ; philosophers have been trained to think upon this universe as manifested in particular forms, ideals, realities and universalities ; or, as Particulars, Individuals, Generals and Universals. If all particulars can be resolved into individuals, the universe into a man, as Macrocosm and Microcosm, then, it is not difficult to see that in the light of science all men, as wise thinkers, will agree in general truths that are seen to be universal, in harmony and that converge into a Divine Unity. It is with Religion, as revealed in the Lord Jesus Christ, that the universal is reached ; that is to say, Experience supplies all particulars as related to Regeneration and Faith ; Science analysis and synthesises knowledge into man, as Salvation and Hope ; Philosophy harmonises and unifies all knowledge in the Divine Purpose of Redemption, by Patience, under the guidance of the Holy Spirit ; and, Restoration is the realisation of Heaven, as Love, Mercy, Grace and Sacrifice in Christ, as Germinal, and, in the Church of mankind, as His regenerated, saved, redeemed and restored Body. Now all these things are seen as in a mirror by reflection ; the time is drawing near when, in the City of Righteousness and Peace they will be seen face to face and men will know them even as they are known by God.



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